Boonton, N.J. Nov. 24. 1908

Mr Robert E. Speer.
156 Fifth Ave. New York

RECEIVED
NOV 25 1908
Mr. Speer.

My dear Mr Speer:

I inclose herewith two more chapters of the Mss., both on Prophetic Cycles. My type writer has got out of gear for manifolding and has not been doing good work, but I hope you will find the copies I send not any trying to the eyes.

You will agree with me I know as to the validity of the argument in harmony with previous revelation, but I am not at all sure that all my ~~testimony~~ Evidence on that subject will bear a critical inspection. Let me know what you think of the line I have drawn between Shem and Japheth and its application to the use of force in propagating religion.

I am using other evidence — that of Moses Jeremiah and Christ as to the necessity of conforming to previous revelation, in my forthcoming chapter on the "Credentials of Prophethood"

We had a delightful visit of a few days from Madam Shedd last week.

Harold is at Lockport N.Y. doing transit work on the Barge Canal, a considerable promotion in work, though with no increase of rank or pay.

Yours sincerely
Geo. W. Holmes

Baldwin

Bowne

Lotze metaphysics

Boonton, N.J. Nov. 30, 1908.

RECEIVED
DEC 1 1908
Mr. Speer.

Mr. Robert E. Speer
156 Fifth Ave. N.Y.

My dear Mr. Speer:

I am returning the book, "Pragmatism", to you at Englewood, with many thanks for the use of it. Had I supposed it was so small a book I would have bought it. It has a good deal of material in small compass. I have evidently been always a good deal of a pragmatist without knowing it. But the author finds no place for Christ in his system, respectful as he is to theism. What I wrote of the Bahai disregard for facts, in "Prophetic Cycles" was done before I had read James's arraignment of idealistic pantheism's attitude toward facts, on page 70.

The two chapters "The Incarnation", and "The Law of the Spirit" were written as one, but, finding it too long, I cut it in two. I have done the same with "Prophetic Cycles". They need some reconstruction I see, at the points of division. I have discovered so many errors of syntax in what I have written that I feel sure there must be innumerable others which I have not noticed. I intend, therefore, if the chapters prove worth preserving at all, to have them gone over by an expert and put in proper shape. But are they worth correcting? I am much in doubt whether they should not go the way their predecessors have gone.

Yours affectionately,

Geo. W. Holmes

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RECEIVED
SEP 26 1908
Mr. Speer.

Boonton, N.J. Sept 25, 1908.

03

Mr. Robert E.Speer,

156 Fifth Avenue, N.Y.

My dear Mr. Speer:

I have just got hold of a new Behai book, which I had ordered from England, but it was supplied by Putnams from the Lippincotts, who have just republished it. I have instructed Messrs Putnams to deliver a copy to you at your office, as I think you will be interested in it which please accept with my love. I was almost ready to send you a synopsis of my little book, but I find so much in this work that is in apparent contradiction to the book of Phelps's which you sent me that I shall have to reconstruct some of my lines of approach. Among other things Phelps represents his master as teaching that matter is self-existent, that centres of consciousness are created in the Essence, that the instrument of this creation is the material universe, and that the process is evolution. This would seem to be sufficiently definite to be understood. But in the new book the Behai prophet is represented as arguing against materialistic evolution, and as explicitly teaching the creation of the universe by God. The general tone of the doctrines expounded is indeed, on the surface, quite theistic, though the compiler explains in a foot note that the anthropomorphisms employed are symbolic, and in accord with"customary terminology". What do you think of Abbas Effendi's attempt to show that Mohammed never used force except in self defence, and that Christ would have done the same, and become a conquering power not to protect himself, but to protect his people, had he been placed in similar circumstances?

If I had two or three months quite to myself I could get the book in shape now for the translator. I can do almost nothing with little bits of time at my command,—your normal way of working by this time,I fancy, else, with your constant interruptions, you could hardly work at all. It takes a good deal of time for me to get under good momentum, and then, as long as I can keep that up without interruption, I can go on with increasing satisfaction, for days or weeks. But my wife continues very poorly, and I must be constantly on the watch to see that she gets sufficient sleep and sufficient rest, exercise, and entertainment, &c. and so it is only the odds and ends of my time that I can give to literary work. My best time for work is late at night or early in the morning, but I cannot sleep anywhere in the house, and be up later than ten or earlier that seven, without prejudicing her chances of sleeping, for she sleeps by bits between those periods, and hears the slightest noise anywhere in the house.

With all the time I would seem to have at my command, you may wonder that I don't accomplish something, so I tell you this by way of explanation, not, as I am sure you will understand, of criticism of my wife. She is deeply interested in the completion of the work, and does all she can to promote it. I am thankful to have her keep as well as she is, and am willing to wait for other things. I am glad I have waited till this last book on Behaism has come out, and that I can see another of Behaism's protean forms before putting the book into print. If I live long enough I suppose I will get through with it somehow.

Mary is now at the Teachers' College. She did not want to leave her mother while she was so poorly, but Lucy would not hear to her staying.

I have been wanting very much to come in and see you, and to hear about our friends in Tabriz, but have not found it easy to do so. We are hoping to have a short visit from Miss. Holliday soon, as well as from Mrs Montgomery

I hope Mrs. Speer and the children are all well. With love to you all,

Yours affectionately,

Geo. W. Holmes

Note the coincidence in interpretations of the Book of Daniel of Beha and Wm Miller, both agreeing on the year 1844, the date of the Bab's appearance. It is a curious fact that the 2300 years of Daniel, dating from the decree of Artaxerxes, and the 1260 years, dating from the Hegira, can both be made to fall together about the year 1844, as the *terminus ad quem*. But to accomplish this the last period must be counted by lunar years and the first by solar years. If the first period is counted by lunar years also it would throw the terminus forward nearly a hundred years.

Abbas demonstrates that the two witnesses are Mohammed and Ali their dead bodies, lying in the streets. i.e. the deadness of their religion [after its first period of purity] being seen of all. He makes this out thus. One day is a year. 3½ days are 3½ years = 42 months or 1260 days. The Cycle of ~~Islam~~ the Koran till the coming of the Bab is 1260 years. He makes believe to count one day for a year but he really counts one day for 360 years.

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TABLE TALKS WITH ABDUL BEHA

TABLE TALKS. WITH ABDUL BEHA

THE CYCLE OF MAN.

From Chapter XXXVIII

[illegible]

As the world travels in a circle, so also human beings work out their lives in cycles. The illustration represents the cycle of man. Every existence is created by the Infinite Essence. Man begins with God, and first reaches the mineral condition or kingdom, as we will say, which is only matter, but contains a latent power of God. Then he reaches the condition of the vegetable kingdom, which is matter, and also has the power of growth, which the mineral kingdom has not. Then he progresses to the condition of the animal kingdom, which has the power of the mineral and vegetable kingdom, with a third power added,—that of sensation (the five senses). At birth he enters the human kingdom. This progression is simply by the power of God. Souls are not created independently of the body. The seed of the child grows by the power of God into the human being, just as the seed of the tree grows into the tree by the power of the sun. God is the Real Sun. The human being has the powers of all the other conditions, and has reached the point opposite and farthest from God; has passed through all the conditions of the material side of the circle by the hidden power of God. The first or descending scale is the natural or material one. The second or ascending scale is the spiritual. The first half is the night; the second is the day. The world is the greatest distance from God, but the rays of God upon it are direct ones. The world is the darkest, but it is always so before the dawn, and the ascending scale begins the day. The world is the worst condition for the soul if it remains in it, for ot is furthost from God. It is in a worse condition than if it was in the condition of the mineral, vegetable, or animal kingdoms, for it is farthest away from God. But if man wants the light, he gets it stronger and in more direct rays, as the other conditions receive but the slanting rays of the Holy Spirit. If he does not desire light, his condition is worse than all others. So the Manifestations of God are always in the human form, because the Sun shines directly on it, and it receives the full power of God. The soul starts from God, and if it enters the spiritual world, it returns to God. There are three births: first, the material, second, to be born of water; third, to be born of the Spirit.When man first enters the spiritual world he is born of water or the truth and knowledge of God. He must become as a little child—unworldly, without jealousy, enmity, coveteousness, love of money, &c. To be born of the Spirit is to give up all material desires, and to take on all the qualities of God, and he begins to ascend the other half of the circle. The spiritual half has an indefinite number of conditions, always progressing upwards. It is possible in one step to leave the lowest and enter the highest conditions. × The Blessed Perfection said that all believers will go direct to God, but that all will not be in the same condition; each has his own condition according to spiritual progress. When we die, we can see those in the same condition that we are, and we can see and understand those in a lower condition, but we cannot comprehend those above us.

× or theosophical "plane" of existence. The Behai cannot change his "condition" but he can attain to supreme perfection within his condition or "state"

The Cycle of Man

If a soul makes the ~~n~~ circle, will he return and make it again? Will he come back to the condition of the mineral, vegetable, and animal kingdoms again? That would not be possible, but the same spirit can return. Each nation has expected a re-incarnation of its greatest prophet, according to its religious belief. The Jews expected Moses to return as their Messiah; the Christians, Christ; and the Mohammedand, Huseyn, the son of Fatima, with his twelve Imams. That is, they expected the return of the soul in its personality. When Christ was asked if John the Baptist was Elias he he replied "Yes". When John the Baptist was asked the same question he replied "No." Both answered truly. Christ's meaning was a spiritual one. John the Baptist came in the same spirit of God, but not in the same soul. John meant that his soul and body were not those of Elijah.

Every human being has two parts—the body and the soul. Neither the body nor the soul will return to this world, but the spirit of God in them may come again, and is the same in all prophets. The difference is in degree. The same spirit speaks in our Lord that spoke in Christ. All the prophets of God were Manifestations of God. Moses, Jesus, Mohammed and the Bab were the four greatest prophets, because they reflected the Light of God in a greater degree than any of the others, and they left books to guide the people in the way of God. Suppose the mirror represents the prophets, and the Sun represents God, and the sun's rays the Holy Spirit. The mirror of Adam was dull, for the people of the world were not sufficiently advanced at that time to receive more light than the mirror of Adam sent forth. therefore God reflected the Light upon a dull glass. The mirror of Moses was much [illegible] brighter, so that it could receive more of the Sun's rays, and give back to the people a greater brilliancy, for the people of Moses were more advanced than the people of Adam. The mirror of Jesus was entirely clear, so that it received the full Light from the Sun and was therefore the Sun Itself, and this was what Jesus meant when He said "I and the Father are one." But when the Manifestation of God Himself came, He was like a magnifying glass. He not only, like Jesus, received all the Light from the Sun and gave it back again to the people, but He took the heat also and gave that out. The Blessed Perfection was like a fine glass filled with wine; it was so perfect that no glass could be seen, only the wine shone forth. So the Manifestation was such a fine and perfect vehicle for the Light that only the Spirit of God was noticed.

Part 3. ch 44

BEHAISM AND CHRISTIANITY.

Chapter XLIII

"As I passed along, and observed the objects of your worship, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom, therefore ye ignorantly worship, him declare I unto you." (Acts 17:23).

It is the contention of our Behai friends that they hold to all the doctrines of the New Testament in common with the followers of Christ,—that they are in entire agreement with us in respect to the facts of the Gospel record, our only difference being in the interpretation of the facts. If this view is correct, it is a thing to be welcomed, for if we are relieved of the duty of convincing them of the facts it leaves us more free to give our attention to their interpretation. And whenever any real basis of accord can be found, either as to the facts, or the interpretation, the area of the controversy is narrowed, and the real issue between truth and error is more clearly defined.

The questions at issue between Behaism and Christianity range themselves under three heads: viz., those relating to God, those relating to man, and those relating to immortality. All other questions are subsidiary to, and dependent on these.

As a result of our inquiry we find that the Behai and the Christian conceptions of the nature of God, and of his relations to the world are, in some important respects, in apparent harmony. God is infinite, man is finite; God constitutes all things, but all things do not constitute God; God is the creator of the universe, and he is distinct and separate from the works of his hands; God reveals himself in the universe, but the universe does not exhaust his resources, God transcends all his works. God loves the world, and has manifested himself to the world in the flesh; God, in his Spirit, is immanent in the world, sustaining and controlling all things; God is holy, he hates sin, and loves righteousness. In all these and other things of less moment, as concerns the doctrines of the two faiths, there is apparent agreement between Behaism and Christianity.

But when we come to the interpretation of the doctrines we find no longer agreement, but antagonism. Jehovah, the God of all the earth, the God of Abraham, and of all his spiritual children, is, as we believe, a personal God. He has the personal attributes of will, of reason, and of love. That is, in the highest qualities of our being he is like ourselves, and therefore it is possible for us to know him; only in him these attributes are infinite and perfect, not finite and imperfect qualities, as with us. Therefore his life must be imparted to us before we can know him truly. He is our Father, and we are his children; he is not far from each one of us, though he is the high and lofty one who inhabiteth eternity. For he is our dwelling place, and he also delights to make his own abode in the heart of the meek and contrite worshipper. He invites us to come to him in prayer, to ask of him forgiveness of our sins, to seek his help in our weakness. He gives us deliverance in our hours of temptation, he gives us peace in the midst of our bitterest conflicts, he takes away our sin, and clothes us with the robe of his own righteousness. We go to him as to a friend in whose love and in whose faithfulness we can trust absolutely, and we are never disappointed; and he invites us to come to him directly, without the intervention of priest or any mediator except himself, his ear being ever attentive to the cry of the humblest of them that seek him.

The God of the Behai is not described in such terms as these. He cannot be described in any terms known to human speech, nor can he be conceived of, in any manner or form, by the human mind. He is not a personal God, he has no will, he has no reason, he has no feeling of love for his creatures, in any true meaning or sense of the terms; he has no attributes of any kind. He is "an unknown God". And he is unknowable. Neither in any revelation which has been given in the past, nor in any which will be given to the world in the future will he ever be made known. For man has no faculties by which it is possible for him to know God. Love, and truth, and righteousness and mercy are qualities which the human mind is capable of apprehending. Therefore they cannot belong to God, for nothing, according to the Behai doctrine of God belongs to him which man's faculties can apprehend. Man can know the Manifestation, and all that man can know of the infinite God is what he finds in the Manifestation. And the Manifestation is, in common with man, finite in all those qualities of personality which are man's highest possessions. These do not endure, but pass away. It is through a colored glass that we must read what Beha Ullah says about God, it is in the light of qualifications such as these that we must interpret anything that is taught in Behaism of God's attributes or God's works. When Abbas Effendi speaks of God as willing, and thinking, and loving, we are informed that these terms are anthropomorphisms, or metaphors such as we use in speaking of nature, that these are symbols adopted as a convenient terminology, and that they do not tell us anything about the real nature of God, for that we do not know, and cannot learn. The "Reality of Divinity", the Divine impersonal Essence is not itself the creator, nor can any of the attributes mentioned above, not even consciousness be predicated of it. For it lies entirely and absolutely without the categories of human thought. It is true that Abbas Effendi declares that God has consciousness, but if it is like what we know and understand by consciousness then it follows that we have faculties by which we can know one attribute, at least, of the unknowable God. And if we can understand that he possesses consciousness, why may it not be in our power to understand other things about God? Evidently what is said about God's consciousness by the Behais is also intended to be understood metaphorically.

The Essence does not create the worlds, nor does he have any direct participation in any act of creation. It is the Primal Will, the Demiurge, of the Gnostics a "manifested" Spirit, [illegible] unto whom alone the works of creation are ascribed, and to whom all that is attributed to God as existing and working is alone applicable. Even this Primal Will, the "Universal Manifestation cannot be known directly, except as once in ten or twenty thousand years or more he may be revealed to the world and dwell with men in the flesh for a few years time. During all the rest of the world's history God can only be known at all as he is represented by the Minor Manifestations, of whom there ~~are~~ one, of higher or lower degree, present at all times in the world, save in the periodical epochs of deepest darkness. Only in the form of one of these Manifestations does the Essence attain to personality through which it is possible to speak of it as "He". What it is in its impersonal being nobody can know but the Manifestation, and he cannot make the secret known to his followers, he cannot in any way communicate the mystery to them, for they have no faculties by means of which they could comprehend the revelation if it were given them. It is forbidden to seek. The Behai doctrine that everything [illegible] except negations that is predicated of [illegible] God refers to the Manifestation, and not to the Essence, could not have stronger expression than in the words of Abbas Effendi, which we quote from their latest book published in English, "Some Answered Questions".

BEHAISM AND CHRISTIANITY

"Minds are powerless to comprehend God, and the souls become bewildered in explaining him. 'The eyes see him not, but he seeth the eyes. He is the Omniscient, the Knower.' (Koran, Sura 6). Consequently, with reference to this plane of existence, every statement and elucidation is defective, all praise and all description are unworthy, every conception is vain, and every meditation is futile. But for this Essence of the essences, this Truth of truths, this Mystery of mysteries, there are reflections, auroras, appearances and resplendencies in the world of existence The dawning-place of these splendors, the place of these reflections, and the appearance of these manifestations, are the Holy Dawning-places, the Universal Realities and the Divine Beings, who are the true mirrors of the sanctified Essence of God. All the perfections, the bounties, the splendors which come from God, are visible and evident in the Reality of the Holy Manifestations, like the sun which is resplendent in a clear polished mirror with all its perfections and bounties. If it be said that the mirrors are the manifestations of the sun and the dawning-places of the rising star, this does not mean that the sun has descended from the height of its sanctity and become incorporated in the mirror, nor that the Unlimited Reality is limited to this place of appearance. God forbid! This is the belief of the adherents of anthropomorphism. No; all the praises, the descriptions, ~~the qualities, the names and the attributes which we mention, return to the Divine Manifestations;~~ and exaltations refer to the Holy Manifestations. That is to say, all the descriptions, the qualities, the names and the attributes which we mention, return to the Divine Manifestations; but as no one has attained to the reality of the Essence of Divinity, so no one is able to describe, explain, praise or glorify it. Therefore all that the human reality knows, discovers, and understands of the names, the attributes, and the perfections of God, refer to these Holy Manifestations. There is no access to anything else: 'the way is closed, and seeking is forbidden.' n

Nevertheless we speak of the names and attributes of the Divine Reality, and we praise Him by attributing to Him sight, hearing, power, life, and knowledge. We affirm these names and attributes, not to prove the perfections of God, but to deny that he is capable of imperfections .... Accordingly all these attributes, names, praises, and eulogies apply to the Places of Manifestation; and all that we imagine and suppose beside them is mere imagination, for we have no means of comprehending that which is invisible and inaccessible." l. c. pp. 168-170.

To the seeker after God Beha Ullah offers himself. ~~[illegible] himself above all that is called God, or that is worshipped;~~ " "He as God sitteth in the temple of God, showing himself that he is God." Yet it is the belief of the writer of these pages, ~~and~~ for reasons which will be given further on, that the "lawless one" to whom Paul refers above, is neither Beha Ullah nor Abbas Effendi. The unknown transcendent God of the Behai is an unknown God, but he is not ignorantly worshipped by the Behai. The believer is taught that he cannot worship this unknown God at all, he can only worship the Manifestation.

Christ does not teach us so to think of the Father. Christ is not a created Creator Christ is the Creator of the worlds, but the Father is also the Creator. "My Father worketh hitherto, and I work"; Christ raises the dead, and the Father raises the dead, and quickens them; The Son loves the Father, and the Father loves the Son; the Father wills that all men shall honor the Son even as he wills that ~~they~~ honor the Father. And God is not alone the Father of our Lord Jesus Christ; he is the Divine

Divine Father of all men, and so in a special sense of all who are brought into relations of sonship by adoption, through faith in Christ. After his resurrection Christ gave word to his disciples, "I ascend unto my Father, and your Father; and to my God, and your God." He taught his disciples to offer to the Father that beautiful prayer, consisting as it does of the elements of all true prayer in a few brief sentences, beginning, with "Our Father who art in heaven, Hallowed be thy name." And the Father bore witness to the Son, at his baptism, "This is my beloved Son, in whom I am well pleased." And again at his transfiguration, "This is my beloved Son, in whom I am well pleased; hear ye him." The Father hath been seen by no man at any time He has sent his Son into the world that men may know in him, the Father. To quote Macdonald's words "Behold my son," we hear the Father say. "In seeing him you see me; in obeying him you obey me, in loving and obeying him you love and obey me; in receiving him , in receiving of him the impartation of his life you receive me. For what he is I am, and what you find in him of holiness, and love, and grace, and every perfection of human and divine character is just what I want you to know of my attributes, of my character."

Christ is not a mirror, reflecting to the world an effulgence which hides itself in its excess of light, and concerning which the beholder can only know the mirror, all knowledge of the light reflected in it being denied him. He is not a reflector of light, he is the giver of life. He is indeed an "educator" of men of the highest order, but it was not to educate men that he came into the world. In his prayer for his disciples in the upper room, before he went to be crucified, he said, "The glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." Christ is the Godman, and in his union, at once with the Father and with the believer, he brings the soul that has committed itself to him in love and faith into the immediate presence and knowledge of God, the transcendent, Almighty Father. That he should give eternal life did he come, "And this is eternal life", he says in that same prayer to the Father, "that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

To know God, and to know about God are very different things. The few persons who have been associated with Beha Ullah and Abbas Effendi on terms of intimate friendship consider themselves highly favored above those who have heard of them only by the hearing of the ear. The leader of men rules by the force of his genius, and the world knows him only in an impersonal way, by means of the things that he brings about, the man himself is known only to those who come under the sway of his personality in heart to heart communion. The personal knowledge of the Prophet gained by the Companions Ali and Abubekr during years of close and familiar personal intimacy, is, throughout the world of Islam, held to be of a higher order than that of the theologians of Baghdad, who in after times wrote learned disquisitions on his life. God also can only be truly known through the personal, filial relationship which it was Christ's mission to establish between men and God. When Christ gave up his life on the cross the veil of the temple was rent in twain, the great curtain which shut out the Holy of Holies from the approach to God's presence of any but the High Priest. on the great day of atonement. Henceforth there should be no longer any earthly mediators. For Christ has himself become the Divine Mediator between God and man, and to be united with Christ is to be united with the Father, and to know God.

BEHAISM AND CHRISTIANITY

Behaism does not teach men to know God, and does not offer to do so. Abbas Effendi very properly insists that God cannot be known by man's natural faculties. The Christian is in entire agreement with him thus far. But there ~~the~~ Behai stops. Thus far and no farther is his final word.. "There is no access to God; the way is closed, and seeking is forbidden". You may know about God, or rather, you may know what he is not. But Himself you ~~self~~ may not know.

The Christian cannot accept the Behai interpretation of God. He cannot consent to give up his loving and beloved Divine Father, Saviour, Advocate, and Friend that sticketh closer than a brother, for a God so far away that of him he can know nothing whatever. The Christian believes that his own conception of God is the true interpretation of the revelation given in the Old and the New Testaments, and that it is an infinitely higher and worthier conception than that of the Behai. The Christian's God is not a God unknown and unknowable, but one who seeks ever to reveal himself in Christ to every human heart as a loving Father, and that each child of his by nature shall become his child by choice, and know him as his Father. To all such Christ is an ever present helper and comforter; for them he pours out that wonderful prayer to the Father: "that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

I see I have repeated this text

Part 3 [illegible] 5

CHAP.

BEHAISM AND CHRISTIANITY.—The Doctrine of Man. I. The Incarnation

"The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." (Romans 8:2).

The Behai ~~doctrine of~~ interpretation of the doctrine of God manifest in the flesh is fully as much at variance with that of the Christian as is their doctrine of God. According to the Behai belief the main purpose of God in thus manifesting himself to man is to educate mankind, to teach and train men to know God, which they can only do through the knowledge of the Manifestation. But as man's conditions on the earth are subject to constant change, and as the Manifestation is only allotted the ordinary span of human life, it is necessary to have many manifestations, one or more in every age of the world, so that man may never be without the knowledge of God, that he may in every age have a divine teacher and exemplar. These manifestations are mirrors in which are reflected the perfections of the divine essence. They differ in their personality, which is transient, but they reflect the same essence, more or less clearly as the mirror is more or less perfect.

The theory is plausible. Is it not a more worthy conception of God's love and of his care and solicitude for his creatures that he should appear on earth and make his tabernacle with men many times rather than once only, and that at so remote a period as nineteen hundred years ago? Christ himself has given an answer to that question which ought to be conclusive. But Behaism is not content to let Moses and the prophets speak for themselves, according to the plain and obvious meaning of their words. These must be interpreted, they tell us, in accordance with the doctrines of Beha Ullah.

If they hear not Moses and the prophets neither will they [illegible] persuaded though one rose from the dead Lu 16 31

Behaism has a philosophy, and so does Christianity have a philosophy. But Christianity is not founded on a philosophy. Its foundation is a faith, faith in the Lord Jesus Christ, as the Saviour of the world. Christ taught no philosophical system, but out of his teachings, and on the doctrine of his person, his followers have elaborated a philosophy, by which they seek to array in order the marvellous truths and events connected with the name of Christ. The philosophy of the Christian religion has been a work of slow growth, and is still in process of development. It is an imperfect system, for it is the work of men, not of God, tho' its framers are believed to have been guided by the Holy Spirit in their conclusions. The philosophy of Behaism, on the contrary, comes full fledged from the hand of the founder of the faith as a divine system, perfect in all its parts. As in Christianity the faith is the foundation of the philosophy, in Behaism the philosophy is the foundation of the faith.

Under conditions so different therefore, we cannot appeal simply to the testimony of the Old and the New Testaments, for these are construed by the Behai teachers in a sense which we believe to be quite foreign to their true meaning. Abbas Effendi frequently appeals to logical proofs of his teachings, as well as to what he calls "traditional proofs", viz., the testimony of the Bible. In the text quoted at the beginning of this chapter Paul has embodied the very essence of the Christian faith, and it is in the light of this text that the religion of Jesus Christ must be interpreted if it is to become a savor of life unto life, and not of death unto death. There are however, logical proofs of the strongest kind showing that Paul's rather than Beha Ullah's interpretation of Christianity is the true one.

As mentioned above, the philosophy of the Christian religion was a work of slow growth. It was not wrought out with the purpose of attempting to explain such divine mysteries as the Atonement, the Incarnation, the Trinity, &c., These must remain mysteries after the mind of man has exhausted its powers in the attempt to fathom them. Here we find ourselves in perfect agreement with the Behai that man has no faculties by means of which he can expect to fully understand these mysteries. But we are not at all in accord with the Behai that because God dwelleth in the secret place of mystery, and that by searching none can find him out, therefore he is, in himself, unknowable. We shall hope to make this evident further on. But the early followers of Christ did not believe in him because they understood all the mysteries surrounding his person. They believed in him because they saw in him the promised Messiah, and because they found in him the power of a new life delivering them from the [illegible] bondage of sin. They had no theories about his person, they had no body of doctrine, they had formulated no creeds. To use the words of another, one day one of his followers denied his divinity. This aroused discussion, which was long continued till at length the doctrine of his divine nature was established. Then one denied his humanity, another denied that he really suffered on the cross, various opinions were put forth about his personality, &c.. All these questions elicited discussion throughout the Church, and gradually, one by one, and as the Church believes, under the guidance of the Holy Spirit, doctrines were formulated on the questions in dispute, which were accepted by the Christian church at large. The purpose of the creeds thus elaborated was not to define within narrow limits the nature of an infinite and indefinable personality, but rather to define the limits within which erroneous theories concerning Christ should not be permitted to enter. Questions of a like character have arisen in the history of the church in every age, and must continue to do so for all time. For Christ is greater than the church, greater than the minds of men within or without the church in all ages, greater than all [illegible] theological or philosophical systems. Because he is so great, because he towers so high above all human comprehension it must ever be that gifted men who are not content to accept him simply as their personal Saviour from sin, will, as in the past, fail to know him, and will try to make him fit into phiposophical systems of their own devising.

If therefore an attempt is here made to give some reasons showing the need of an unique Incarnation, as opposed to the conception of a multiple or continuous one, it is for like reasons with those that actuated the church in defining the articles of the creeds in earlier times, and not with the purpose of attempting to unveil a divine mystery.

When John the Baptist came preaching in the wilderness the coming of the Messiah he proclaimed one whose righteous power should sweep away and destroy the [illegible] sins and the evils under which the nation groaned. His ax should be laid at the root of the tree, his fan should thoroughly purge his floor, he should baptize with the Holy Ghost and with fire. After a time John met Jesus. That interview gave him a different conception of the Messiah's mission, and when, after the Temptation in the wilderness, Jesus again made his appearance, John proclaimed him to the gathered multitudes as "The Lamb of God, who taketh away the sin of the world." Sin could not be extirpated from the nation by freeing it from the rule of foreign oppressors, it must be eradicated from the hearts of the people. And this he could do in each case only by making his abode therein, and dwelling with the sin, b bearing in his own person its penalty. its burden, its suffering, its shame. But when John was cast into prison, and he saw his own mission suddenly cut short while that of Jesus had apparently not yet begun; as the long days dragged on, with his life placed at the mercy of an abandoned woman and her paramour, with no sign from Jesus that he had any power to deliver his faithful servant, John's thoughts turned again to the role of the Messiah as the conqueror and the iconoclast, and in his mind doubts began to gather, whether, after all, this simple preacher of the good tidings, who allows his appointed herald to die in prison, could be the Messiah. And so he sent his disciples to ask of Jesus the pregnant question "Art thou he that should come, or must we look for another."

Among them that are born of women/there had not risen a greater than John the Baptist. But the doctrine of the Atonement was beyond the limits of his spiritual horizon. The Spirit had moved him to utter the words, "Behold the Lamb of God, which taketh away the sin of the world", but to his own understanding its meaning was in part veiled. It was to him, in a measure, as when Jesus himself testified "I, if I be lifted up from the earth, will draw all men unto me", and the people understood not. "Who is this Son of man," they reply, "and how sayest thou, The Son of Man must be lifted up?" And the most learned and most honored of the people's spiritual guides were in this matter no wiser than the people. For the doctrine of the Atonement with its enveloping mystery which reaches to the very height and depth of the divine nature, could never have been taught to men by an "educator", it could never have been revealed to the world save in the person of God Himself. But the doctrine of the Atonement ~~im~~, after all the light of the Crucifixion has been thrown upon it, is a doctrine/which is practically ignored by Beha Ullah.

The Atonement, with its culmination in the sacrifice of the Son of God on the cross, is adduced by Christ himself as the highest possible manifestation of God's love to man. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." And Paul says, as the proof that God's love for man is absolutely without limit, "He that spared not his own son, but delivered him up for us all, how shall he not with him freely give us all things?" We see through a glass, darkly; now we know in part; but had not he that loved us given himself for us, as a man like to us, the mystery of the Atonement must have remained a mystery sealed wholly to our understanding.

BEHAISM AND CHRISTIANITY.—The Doctrine of Man.

The great doctrine of the forgiveness of sin, the justification of the sinner by faith in the atoning grace of Christ; the doctrine of the adoption of the repentant and pardoned sinner as a child of God, and an heir of his glory,—" "heirs of God, and joint heirs with Jesus Christ, as Paul states it(Rom. 8:17),and the doctrine of sanctification,("For their sakes I sanctify myself, that they also might be sanctified through the truth",said Christ). these are all bound up in the doctrine of the Atonement. But that is a doctrine unknown to Behaism.

"To whom then will ye liken God? or what likeness will ye compare unto him?(Is. 40:18) That question was already an old and an unanswered one in the days of Isaiah, and since then all the non-Christian philosophies have undertaken to answer it. And all have given it up in despair. He cannot be known, they all unite in replying. He can only be described in negative terms, they say, We can only seek to make known what he is by showing what he is not. Nothwithstanding this they try to conceive of the method by which he comes into relation with the world. In this they each disagree with the other on all points save one. They all agree in denying to God a personal relation to man. The conception of an infinite person offers many problems to the human reason. One of the terms signifies absence of limitation, the other appears equally to involve limitation. The person must be different from other persons, and distinction implies limitation. It is hard to reconcile the idea of omnipresence, also, with that of personality, and there are many problems connected with the subject which appear insoluble to the human reason. The Hindus were unable to reconcile the mutually exclusive ideas of [illegible] the infinite and the finite, of God and the world. They therefore eliminated the world as a factor to be considered. All phenomena, including human life and individuality,was unreal, it was illusion, false belief. So the philosophers got rid of the troublesome questions involved in the idea of a personal God by eliminating the factor of personality. They deny that God is a personal God.

They have not yet got rid of their difficulties however, for the same logic that compels them to deny personality, compels them with equal insistence to deny that the infinite God can have anything to do with the finite creature, to deny in fact to God any attributes whatever. But even if God had revealed through the prophets, in definite terms, that he was personal, there are no terms of human speech by which they could communicate the revelation, which would not, sooner or later become capable of being interpreted by ingenious philosophers in some other sense. For words are not themselves ideas, they are symbols representing ideas, and every word has many subtle shades of meaning. In ordinary speech many things are personified which are not persons but things. The poets are constantly addressing nature as if it were a personal being, though we all know that no poet ever thought of nature being other than impersonal. Abbas Effendi himself speaks of God as if he were personal in the same breath with which he denies that he is a person. This is in accord with well understood laws of speech the world over, and does not imply that he has two opinions on the subject.

How then can God reveal to the world that he is a personal God in such way that none need be left in doubt, in such way that the wise and the ignorant may alike understand? Manifestly by coming into the world himself in his own proper person.

person. (We must understand here that personality does not include necessarily, bodily form; it means the mental and spiritual qualities pertaining to what we know as a person, to his character in its expression). The Christian, ~~since~~ because Christ has come does not speculate about the reasonableness of attributing personality or impersonality to the Deity. Christ, he says, was, in his earthly ministry, the Godman, a divine human person, and that is sufficient for him. But Bona Ullan says, No. The personality of Jesus was not divine, but human. God has no personality of his own, he only finds this temporarily in man, in whom he individuates himself. But during Christ's earthly ministry he ~~is~~ was constantly in communion with God, with whom he did not hesitate to identify himself; he addressed God as his Father a divine person, he constantly spoke to him and of him as his Father; he spent much of his time in prayer to him, he taught his disciples to look upon him as their Father in Heaven, to love him, and pray to him. And when he left them he told them he was going to the Father, who was also their Father and their God. He told them he would send them from the Father the Holy Spirit, whom also he always spoke of as a person, and who would represent him to ~~t~~ them as their divine Guide and Comforter till he himself should come again to them.

The Holy Spirit should be their Advocate. He should make intercession for them as individuals before God: he should make answer for them as individuals before earthly tribunals. Yet he should hide his personality behind that of the Son, he should not speak of himself, but only of the Son; he should testify of Christ. The wise and the noble might yet say that his appearance, as at Pentecost, was as an impersonal presence only. Something more was needed to assure the world that God is a personal God, not alone on this side the grave, but in the world beyond? The need was met when Christ rose again and reappeared to his disciples in his resurrection body, showing that his full and perfect personality was unimpaired by death. He had triumphed over death. His reappearance without his resurrection body could not have given this full assurance, both to the disciples who saw him then, and to us. As it was there were suspicions that it might be a spirit that had appeared to them, and he took pains to convince them that he was the real Jesus whom they had known in the flesh. And because he lived, they knew that they would live also

Christ taught his disciples no philosophy of the Trinity. He did not so much as say that there was a Trinity. But in his Incarnation he manifested the Trinity, so that, though as a philosophical postulate it could never have been comprehended by the wisest of mankind, it was readily accepted as a fact of revelation manifested in the Incarnation of the Son. And it was in this simple form that Christ wanted the doctrine to remain. He thanked the Father that He had withheld these things from the wise and the understanding, and had revealed them unto babes. Not to those who were skilled in all the arts of the schools of the rabbis, and who would have interpreted the life out of these precious truths was the revelation committed, but to those who could receive them in their simplicity and their beauty from the hand of God, as babes receive nourishment at the breasts of their mothers.

BEHAISM AND CHRISTIANITY.--The Doctrine of Man.

"There is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all." (1 Tim. 2:5). The Divine Mediator did not need to become man in order that he might be able to sympathize with men in their their trials and temptations. Of old was it revealed that in all the affliction of his people he was afflicted. But it has been very necessary for man to have the assurance which the Incarnation has given that the Son of God is touched with the feeling of our infirmities, having been tempted in all points like as we are, yet without sin. An impersonal essence is conceived of as acting on classes of men as the forces of nature act on classes of plants. In one plane of existence there is one influence at work, in a higher plane the individual with the others of his class comes under another influence. It was needful that men should know that there is a Divine Mediator who is in personal relation and in personal sympathy with each individual soul, and one on whom the soul can call for help in its own special need, a Mediator whose ear is ever open to the cry of the poorest and the feeblest and whose heart beats responsive to every appeal of faith.

It was by the power of his unique personality, at once human and divine, that Christ expected to draw all men unto himself. It is through the power of that personality that he imparts his own life to them that come to him in faith, that they may die unto the flesh, and live henceforth in him. These, it seems to us are some of the reasons why it behooved Christ to suffer and to rise from the dead.

~~Other reasons will be given in another chapter~~

CHAP. Continued II The Law of the Spirit

BEHAISM AND CHRISTIANITY.--The Doctrine of Man. ~~The Incarnation~~.

If the reasons given in the last chapter, are valid showing the need of one incarnation of God in humanity, both the teachings of the New Testament and of reason show that the repetition of so wonderful an event would not be helpful but hurtful to mankind. The law of the Spirit of life in Christ Jesus, quoted in the previous chapter, provides that men may enter into the freedom of the children of God only by becoming weaned from the things of the flesh, and from the temptation to rely on the evidence of the physical senses in the judgment of spiritual things. Had there been a frequent occurrence of so startling an event as the incarnation of God in humanity it must have resulted in emphasizing the prerogatives of the flesh over the Spirit. That would have degraded and dishonored man. But the writer of the Epistle to the Hebrews shows that such a conception much more dishonored God in asking him to suffer on the cross not once but many times. It equally dishonors ~~him~~ to make light of the deep mystery of the Atonement in a conception of repeated incarnations which leave out the cross entirely. The ninth Chapter of Hebrews emphasizes the truth that a divine sacrifice such as is offered in the Atonement could only be made once for all, for time and for eternity "Not that he should offer himself often, as the high priest entereth into the holy place every year with the blood of others; for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself."(Heb.9:26).

The definite promise to Abraham of the coming of the Messiah from his line was nineteen hundred years in finding its fulfillment. When the Son of God was born into the world, after it had waited expectant so long, he dwelt in the flesh altogether only thirty three years, and of those only three and a half years were given to his earthly ministry. During that time his work was largely in Galilee, and part of the time he was in exile in the coasts of Tyre and Sidon, and but comparatively few of the people of Judea, or even of Galilee could have come into very close relations with him. His chosen disciples who were constantly with him were continually misunderstanding him, and to the last were slow of heart to understand him and what the prophets had spoken concerning him. Yet aftr so short a period of association with them he found it necessary to say to his disciples, "It is expedient for you that I go away: for if I go not away the Comforter will not come, but if I depart, I will send him unto you." While he was yet with them the glamour of his personal presence in the flesh blinded their eyes to the presence and influence of the Holy Spirit, who must continue his work in the world on another basis. They were no longer to be subject to the law of the flesh, but to the law of the Spirit.

Till now the vidence of their physical senses was still their test of his presence and his power, though he had for so long a time been training them to believe, to trust not in the things that are seen, but in the things that are not seen. Thus it was that when he was asleep in the boat on the sea, and they were overtaken by a sudden squall and threatened with destruction. They awoke him in their terror, and besought him to save them. One would think this a pretty strong proof of their confidence in his power over the elements, but his first words were those of rebuke to them for their lack of faith. Until they could see him awake and active, and hear him speak the word of command they were distrustful of his power. So it was with the nobleman who came from Capernaum to Cana and besought him to go with him to his home to heal his son who was nigh to death. Was not this an evidence of faith? But Jesus rebuked him for his unbelief. "Except ye see signs and wonders, ye will not believe." The man was mystified, and continued to entreat the Lord's help for his son. Then Jesus graciously made known to him that his son was already healed, and that the evidence of the senses was not necessary to him who truly believed. It was so no longer to this nobleman, as was pointed out to the writer by a friend who had herself visited the scene of the transformation, for in that faith he trusted, and in its peace he waited with Jesus a full twenty four hours, though his home was but a few miles away, till his servants brought the confirmation of the senses, now for him no longer needed.

Then we have that acted parable of the withering of the fig tree, a miracle so commonly misinterpreted. Jesus pronounced the curse of sterility upon the fig tree, the disciples observed presently that it had withered, and then Jesus addressed to them the strongest statement he had yet made as to the power of faith. Was the fig tree withered to teach them to believe in his power over nature? It does not require much reading between the lines to see in the miracle a very different significance, and that Christ's words conveyed here a rebuke, as in the other cases. So far as the evidence of the senses is concerned, the curse pronounced on the fig tree could not take effect for many months in making it unfruitful. The fact of the miracle must therefore be attested, not by the physical senses, but by faith. And when the Lord saw that their faith in the unseen had lagged till it had found an astonishing confirmation in the evidence of their senses, he saw that they had much yet to learn about faith. He therefore put his teaching into the form of a paradox which compelled them to interpret it in terms, not of the flesh but of the Spirit. (Mark 11:13–2[illegible]). The story of Thomas, the doubter, shows that, even to the last, they were disposed to trust more to the testimony of sense than to that of the Spirit, and also that Jesus could never permit such a spirit to show itself without rebuking it. Thomas had seen the pierced hands of his master, he was given the opportunity to lay his hand, if he would, in his [illegible] pierced side, and he has broken down with the great confession, "My Lord and my God." His loving Master accepted the witness of his disciple for [illegible] His love refuses no offering of the contrite heart, however imperfect. But the Word so much needed by them all must not remain unspoken though it give pain to a beloved disciple's heart. "Because thou hast seen me" he said to Thomas, "thou hast believed: blessed are they that have not seen, and yet have believed."

Was it for reasons such as this that the disciples were required to wait forty days in Jerusalem before the Spirit was poured out upon them? Fay Mills has said that it was necessary for them to be emptied before it was possible for them to be filled, to be emptied of self, before they could be filled with the Spirit. Quite as much was it necessary for them to be emptied of their dependence on the evidence of things seen, and forty days was none too long a time for this, even under the divine and eventful schooling they were receiving.

For it was through the dispensation of the Spirit that the Kingdom of God should become permanently established in the hearts of men. Christ made his tabernacle in the flesh but a short time, but he promised his disciples, in the last words which he spoke to them before his ascension to Heaven. that he would be with them in the Spirit forever.

"Lo, I am with you alway, even unto the end of the world." Not in a bodily form, but in his spiritual presence did Christ purpose to accomplish his work in the world. Imparting his life to the believer, entering, in his Spirit, into the heart of every true disciple, abiding in a living spiritual union with every one who brings to him the offerings of a humble and a contrite heart, offering himself as the reciprocal abiding place of all whose honored guest he has become, the Indwelling Christ is the omnipresent Friend and Saviour of every human soul that is open to receive him, and the Light that lighteth every man that cometh into the world.

In the presence of a divine fact of such significance how inadequate is the hypothesis of a multiplicity of manifestations in the flesh, of a divinity whose office is to "educate" men into spiritual life. How many of the human race have seen Beha Ullah or Abbas Effendi? How many of those who have seen them have been admitted to continuous intimate relations with them? How many who have longed to look upon their faces have not been prevented by distance, or poverty, or sickness, or if these things proved no obstacle, who have not had to converse with them through interpreters? But Christ does not dwell in Jerusalem, nor in Acca, nor in Haifa; no pilgrimage is necessary to reach his presence. To the poor widow he is as accessible as to the millionaire; the slave has as free access as the sovereign; men of all kindreds, and peoples, and tongues can speak to him in their own language, and commune with him heart to heart. And he that hath seen him hath seen the Father, he that knoweth him knoweth the Father also. How hath the Father given to us in Christ Jesus exceeding abundantly more than is asked for, more than is thought of in the Behai hypothesis of multiple incarnations. For God is in Christ reconciling the world unto himself and the "day" of Christ is yesterday today and forever

But not only is the conception of multiple incarnations inadequate. The whole method of spiritual training which Jesus employed with his disciples, and which he employs with every believer in lifting him up out of the bondage of the flesh into the liberty of the Spirit is directly antagonized by those who teach that if one manifestation of God in the flesh is good, many manifestations are better. It is not an evidence of progress in revelation--even though the name of the Father be employed in place of that of the Son,--but it is an evidence of great retrogression. The believer was no more to look upon Christ, he was to abide in Christ; the Son of God should not walk henceforth with his disciples in Galilee, or in the busy streets of Jerusalem, he would abide with them, wherever they might be, forever. Yea, "though we have known Christ after the flesh, yet now we know him so no more". For in his unseen presence he has become infinitely nearer, he enters into an infinitely closer fellowship with him whose heart is open to receive him than was possible when he dwelt with his disciples in the flesh.

"Speak to Him thou for He hears, and Spirit with
spirit can meet--
Closer is He than breathing, and nearer than
hands and feet."

BEHAISM AND CHRISTIANITY.--The Doctrine of Man. The Incarnation.

The other Behai teachings in regard to the Manifestation are like in character. Beha Ullah the archetypal Man is the ideal man in whom is exemplified the utmost possible perfections to which humanity can attain. But Abbas Effendi takes great pains to make it clear to all that God, the impersonal essence, does not dwell in him as an essence. but is reflected from him as from a mirror. He makes it clear also, as clear as human language can express it, that the personality of the Manifestation is finite and temporal, and that all the perfections and graces which are manifested in Beha Ullah are simply the perfections and graces of humanity. If God is there, he is not there for man to know, for man has no faculties by which he can know God Whatever therefore the Behai sees in Beha or Abbas Effendi, whatever gracious words he hears from their lips, Whatever influences go forth from them in any way, or which can in any way be apprehended by any faculty possessed by the believer, he may thereby know that these things which he sees and hears, and by which he is influenced are not God, and not anything that is in any conceivable manner like God, for if they were he would not have been able, for want of the necessary faculties, to apprehend them. That his human faculties could apprehend them is the sufficient proof, according to Abbas Effendi's definition, that they had nothing to do with God himself.

The Christian does not so know Christ. He is not a pale reflection of God on a polished mirror of humanity. He is the Godman, the Almighty God, maker of heaven and earth, in union with man. He is at once perfect God and perfect man, and in him the believer is at once brought into the presence of the transcendent God, and Knows God. There can be no higher ideal of man's possible attainments than that which has been realized in Christ. He fulfills the ultimate conception of humanity.

Clearly, the Christian cannot accept the Behai interpretation of God manifest in the flesh.

CHAP.

BEHAISM AND CHRISTIANITY.—The Doctrine of Immortality.

The Behai doctrine of the future life is vague and intangible. But this much is made clear. While the soul is immortal, the personality is transient. The soul is the ray of the divine effulgence which unites with the personal qualities which we call man, and remains associated with them during the period of earthly life. Death brings disintegration of the body, the elements of which are restored to the common fund of the material world. The condition after death of the individuality,—the man himself, would appear to be something like this: The mental and spiritual faculties which constitute the personality are dissociated. Some elements of these faculties are restored to the "world stuff" of that plane of existence into which the soul has entered, and there forms new relations with other souls; some elements adhere to their original divine ray, which seems to constitute the nucleus of the soul, and which attracts to itself disintegrated elements of other souls, ~~[illegible]~~ from the common fund of that plane. Thus the life of the soul is, in a sense prolonged, and adjusted to the environment of its new sphere of existence. When that spiritual cycle is completed, the soul is transferred to a higher plane of existence, where new disintegrations and re-integrations take place, and another cycle in "the path of ascent" is begun. Each cycle of ascent eliminates some elements of personality from the individual soul, and this takes on in each cycle less than before of the "world stuff" common to that cycle, the soul thus approaching more and more to the condition of God,—the condition of an essence. But it can never wholly divest itself of its finite quality, and so it can never merge itself with the essence, which is infinite. But in each cycle, which we are told may be ten thousand or twenty thousand years in duration for a universal cycle, or even illimitable periods of time,—in each cycle some beginning of faculties may be acquired, permitting the acquisition of some knowledge of God, the Divine Essence. There appears to be a hope held out, though this is not put into words, that, in place of the personal faculties surrendered by the soul, there will eventually be developed faculties by means of which it can, to some extent, know God.

But all of revelation that is offered to us by Behaism concerning the future life may be summed up in this pronouncement: that the question of the survival of the believer's personal identity, or of that of the kindred and friends whom he has loved here on earth, is one on which he must trust to the future to give him light. That he shall not see God, that he shall have no communion with him unless after the lapse of aeons of time, if at all, of this he can have no question..

The only comfort to be found in such a doctrine of the future life is, one would suppose, that it is a philosophical hypothesis, and therefore is not likely to be true. As a substitute for the Christian doctrine of immortality the contrast it offers to the simplicity of the Gospel is very marked. Behaism removes God so far from man that eternity must be exhausted before they can be brought together. By that time the man that was has become so changed in his personality that, though theoretically he may know God, he no longer knows himself as the same individual. The salvation to which he has attained after infinite effort and delay is a vicarious salvation, the benefits of which have gone mostly to some one else.

BEHAISM AND CHRISTIANITY.—The Doctrine of Immortality.

"If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him(John 14:23). "God is not the God of the dead, but of the living"(Matt. 22:32).

The Christian Doctrine of eternal life is contained in these two sayings of Christ; the first spoken to his disciples on that last communion with them before his crucifixion, the other to the Sadducees when they tried to test him with a hard question about the resurrection.The Christian whose life is hid with Christ in God has no misgivings about the life that is to come. He does not expect to wait an eternity before he can acquire faculties which shall enable him to see God. He sees God now. He is already, in Christ, admitted to terms of intimate communion with the Father, the Almighty God, whose face no man has seen with any but the eye of faith; whom no man knoweth save the Son, and he to whomsoever the Son shall reveal him(Matt. 11:27).

There is no suggestion here on the part of Christ that the believer has no faculties by which he can know God. It is true that he had no innate power to turn to God. But that power was given him in Christ by the Spirit the moment he was willing to receive it, yea, the Spirit ever pleads with all men to receive it from his hand. "The Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely"(Rev. 2:13).

And that which has already begun on earth will be continued throughout an eternity of holy joy in Heaven. The progressive advance in knowledge which is pictured in the Behai conception of immortality, is realized in the Heaven to which Christ invites us, and which he has secured for us at an infinite sacrifice to himself. The redeemed saint reflects, as in a mirror, the glory of the Lord. But he does not remain merely a mirror. He is transformed into the likeness of him whose face he reflects, and he parts with no element of his personality in the change. His individuality remains intact, but the personal qualities which make up his character, which include all that is distinctive of himself as an individual man, and all that is worthiest and noblest in his regenerate life, these go on ever to the attainment of higher and yet higher spiritual states,—"from glory to glory, even as from the Lord, the Spirit"(2 Cor. 3:16). For God is infinite, though he is so gracious and condescending in his love for man, and finite man may forever advance in the knowledge of his infinite perfections and the resources of his unfathomable love with no fear that he will one day sound their depths or exhaust their powers. And as he is capable of an infinite expression of love, so is he capable of accepting the utmost expression of love that his creatures can offer him.

The Christian does not seek. with the Moslem, a heaven of sensuous delights; He does not seek, with the Behai, an agnostic heaven where he cannot be sure of knowing God, his loved ones, or himself. His thoughts about Heaven are very simple and easy of comprehension. They are summed up in two sayings of the Apostle Paul, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.""And so shall we ever be with the Lord."(2 Cor.5:1, 1 Thes. 4:17).

GOD MANIFEST IN THE FLESH.
BAHAISM AND CHRISTIANITY.
CHAP...
PROPHETIC CYCLES. I

Baha Ullah teaches that there are two kinds of prophets, the independent prophets who are followed, and the prophets who are not independent, and who are themselves followers. The independent prophets are the lawgivers and the founders of new cycles. The number of these and their names are variously given. Abbas Effendi usually gives only six, modestly leaving his own name to be supplied by his followers, as John the Evangelist referred to himself, in his narrative as the "other disciple". Before the manifestation of Abbas Effendi, the order was Adam, Noah, Abraham, Moses, Jesus, Mohammed, and Baha Ullah. the last completing the sacred number of perfection, seven. Now Baha becomes the Manifestation of a Universal Cycle, and Abbas Effendi fills out the seven. Sometimes the Bab is included, sometimes Noah is omitted. Among the prophets who are followers and promoters are mentioned Solomon, David, Isaiah, Jeremiah, Ezekiel,Zoroaster, Buddha, Confucius, &c.

"The independent prophets are founders; they establish new religions and make new creatures of men; they change the general morals, promote new customs and rules, renew the cycle and the law. With regard to the second sort of prophets who are followers, these also promote the Law of God, and the religion of God, and proclaim His word. Of themselves they have no power or might, except what they receive from the independent prophets." (Some Answered Questions, p. 189).

Religion, says Abbas Effendi, has, in common with all things mundane, a natural tendency to decay and corruption. Therefore the appearance of a prophet of the first order from time to time is necessary, to renew the religion which has become dead. "It is clear and evident", he tells us, "that the Religion of God does not maintain its original principles among the people, but that it has gradually changed and altered until it has been entirely destroyed and annihilated. Because of this the Manifestation is renewed, and a new religion established. But if religions did not change and alter there would be no need of renewal." (Ib. p. 190) The original religions of Buddha, Confucius, and all other prophets who have succeeded in finding a following, were originally true, says Abbas Effendi. but their truths have become corrupted. These and all other religions have become bodies without souls. That is why Baha has come to renew them.

Each star in the heavens has its own cycle of revolution, which is periodically renewed. Some of these are of inconceivable duration. When one cycle is ended, a new cycle begins. The great events occurring in the new cycle obscure those of the previous ones, and they are forgotten. After a period of 20.000 years or so all traces of them disappear. But life on the earth has existed many millions of years, and there have been many cycles. "Each of the Divine Manifestations", says Abbas Effendi, "has likewise a Cycle, and during the cycle his laws and commandments prevail and are performed. When his cycle is completed by the appearance of a new Manifestation, a new cycle begins. In this way cycles begin, end, and are renewed, until a universal cycle is completed in the world, when important events and great occurrences will take place ~~in the~~ which entirely efface every trace and record of the past; then a new universal cycle begins in the world, for this universe has no beginning. A universal cycle in the world of existence signifies a long duration of time, and innumerable and incalculable periods and epochs. In such a cycle the Manifestations appear with splendor in the realm of the visible, until a great and universal Manifestation makes the world the center of his radiance. His appearance causes the world to attain to maturity, and the extension of his cycle is very great. Afterwards other Manifestations will arise under his shadow, who, according to the needs of the time will renew certain commandments relating to material questions and affairs, while remaining under his shadow." "We are in the cycle which began with Adam, and its universal Manifestation is Baha Ullah." (Ibid. p. 184). It is only in the outward form, he goes on to say, that decay and dissolution take place in religion. The spiritual reality persists, and in each cycle the truth of God is revealed in progressively higher form. Christ was a Manifestation of the Divine Essence as the Son, Baha as the Father, the Essence manifested in itself, as one of the Bahai writers has expressed it. All the inferior cycles of the universal cycle in Baha Ullah were stages in the evolution of the culminating event.

Baha Ullah professed to accept the Old and the New Testaments as the word of God, They therefore contain, for the Bahai, as well as for the Christian, an authoritative record of God's work in the world through the persons and events dealt with in ~~every page~~ their pages. Now if this doctrine of cycles is true as a whole it must be true as to its parts and as to their relation to each other, it must be a harmonious system. "Order", it has been well said, "is heaven's first law";God is always consistent with himself. The Bahai theory of progressive cycles of revelation, culminating in Baha Ullah, must therefore if it is true find confirmation in the Biblical record. Does the Bible furnish such confirmation? The Bible narrates five events of transcendent importance occurring in the "cycle of Adam", viz., the creation of man, God's revelation of his will concerning man, the fact of sin, the promise of a Saviour, and an almost universal apostasy. The cycle closes with a cataclysm, out of which Noah, the prophet of the new cycle, emerges as the sole representative, with his family, of the new order of men.

The Bible gives an account of two great events in the history of Noah, first, his deliverance from the flood to repeople the earth, and second, God's revelation to him of the divine purpose concerning the part his sons were to play in the future history of the world. "Blessed be Jehovah The God of Shem", was his prophetic utterance, "and let Canaan be his servant. God enlarge Japheth, and let him dwell in the tents of Shem; and let Canaan be his servant." The office of revelation was assigned to Shem, that of world power to Japheth. We have seen in a previous chapter how wonderfully both of these prophecies have been fulfilled. Japheth has been enlarged till he bids fair to occupy almost all the earth, but the religion of the Japhetic peoples, of all of them who have come to the knowledge of a personal God, the knowledge of Jehovah, they have found in the tents of Shem. Japheth also should know Jehovah, but that knowledge should not come as a direct revelation. It should come through Shem. Canaan should be a servant, but Japheth should not be a servant. His sword shall not serve Shem in propagating religion; the spiritual office and the power of World sovereignty shall be kept distinct and separate.

Abraham was a son of Shem, and through him was fulfilled another stage, another "cycle" in the history of revelation. To him was revealed much more clearly and distinctly than before, the sovereignty of the Almighty as the God of all the earth, and the coming of the Promised One, in whom should all the families of the earth be blessed. To Abraham should be given the title deeds to the Land of Promise, and the assurance of a posterity like the sand of the sea or multitude. But the whole extent of the Land of Israel, at its greatest expansion under David and Solomon, was insignificant compared with the possessions of almost any one of the families of Japheth. And Abraham was himself only a pilgrim and a sojourner there during his own lifetime, entering into actual possession only of so much as should furnish a burial place for his dead wife Sarah. Neither did he take this by the sword; he purchased it of the sons of Heth at a good round price, "current money with the merchant". Still less did Abraham show any didposition to propagate the revealed purpose of God by the sword.

To Moses God revealed himself to his people by his name Jehovah, at once the self-existent God of all the earth and the personal friend of his people, and to him was revealed the Law, which should make possible the perfect revelation in the coming of the Messiah. To Moses was given a sword, but not that with it he might impose the religion of the Hebrews on the Canaanites. The Israelites never made war on any nation for that purpose. The only exception to this rule was during the wars of the Maccabees, when John Hyrcanus gave some of the Idumaeans the alternative of embracing Judaism or exile. In this he acted without divine authority, and the result of that departure from the divine order was the enthronement of Herod, whose father was one of those proselytes, as king of the Jews, and who wiped out in blood, during his reign the last representatives of the Maccabean line. ~~Rroy~~ The prophetic office is a link in revelation connecting the present with the past as well as with the future. Moses looked far into the future as he told his people of the Prophet, like unto himself, who should come, and whom he enjoined them to hear and obey. And in the giving of the Law he made a mighty preparation for that great event. But Moses never swerved from the divine order that had been revealed in the past. The fact of sin, and its offensiveness in God's sight, which had been so emphasizes in its bitter fruits in Adam's experience and in that of his descendants, and the need and the promise of a personal Saviour who should deliver the world from the bondage and the guilt of sin, these things, which had been revealed to Adam, were to Moses the two most important facts of human existence on the earth. Moses was obedient, both to this and to the further revelations made to Noah and to Abraham. His grip on the past of revelation was no less firm than was his grasp of its future unfoldings.

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In Christ was fulfilled the law and the prophets, in Christ did God make his tabernacle with men, and in him was his final revelation made manifest,—a revelation in harmony with, and in fulfillment of all previous revelation. What was Christ's attitude toward the divine order as regards to employment of the powers of this world to aid in setting up the kingdom of God on the earth? During that forty days vigil in the wilderness, as with prophetic vision he looked down the long vista of the future and saw the centuries of waiting, the years of slow uncertain progress, the years of defeat, and the harder years of a triumphant advance which in the end proved more disastrous than defeat, a as he saw the long list of martyrs for his cause, during which the whole power of the rulers of the world were combined in the effort to crush out the lives of all who professed his name,—Abbas Effendi thinks that had he seen all this, or even had he been placed in the circumstances confronting Mohammed at Medina, he would not only have been tempted, as was Mohammed, to take the sword, but that he would have succumbed to the temptation, and have crushed out all opposition by force.

As in his divine provision the Lord saw all that his beloved disciples must suffer for his sake, and all that his enemies also, whom he loved, must suffer through the tardy establishment over their hearts of the reign of righteousness, it must indeed have proved a strong temptation to him when the devil, in his borrowed robes of light, offered him all the kingdoms of this world and their power, to aid him in his work. But Christ instantly rejected the temptation. As one has said, he repelled it as being in effect an invitation of Satan to bow down and worship him. Christ had no condemnation of world power in itself. "Render unto Caesar the things that are Caesar's, was his injunction, and to God the things that are God's. Secular authority was also a divine institution, as well as the spiritual office. But the powers of this world have no place in the spiritual sphere save as humble worshippers of him who ruleth over all.

Not to intrude himself into the prophetical office reserved for his elder brother, nor to be a servant to Shem in enforcing God's will on the minds of men, but to accept and obey the word of the Lord revealed to Shem was Japheth's commission at the hands of Jehovah. And this divine order was emphasized by Christ, and by him was the office of revelation referred to a single branch of the family of Shem—to Israel—as it had before been done in God's successive revelations to Abraham, to Isaac, and to Jacob, to Moses, to Nathan, to David and to the prophets who followed him. In his conversation with the woman of Samaria at the well Christ said to her, "We know that which we worship, for salvation is of the Jews. (John4:22). Persia has had great role to perform in the drama of the world's history, and there is no doubt that God, who has chosen her for duties so great and so honorable in the past, and who has preserved her as an independent nation through all the vicissitudes that have proved the dissolution of other proud empires,—it must be that God has a great future yet for her, in carrying into effect his immutable counsels. But Christ has made it clear that no son of Persia, nor any one not of the Jewish race has ever come to the world to save men from their sins.

Yes, it was a real temptation to Christ to take the sword, as Abbas Effendi recognizes, but it was not a temptation to which he yielded. It was wholly contrary to the spiritof his mission to mankind. He who had given man a free will, with power to choose between good and evil, who had given him the power to accept the good and refuse the evil, and in so doing to develop, through the power of the Spirit, a character like unto that of God himself—should he, at the outset of his ministry on earth set himself to the work of breaking down that Godlike power of choice with which he has so graciously endowed man, and reduce him to the character of an automaton, to act only as he was acted upon? The thought was repellant to him, he would hear no more from the tempter. "Get thee hence Satan", was his indignant answer, "for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." The kingdom Christ came to establish should be founded on love, not on force, and he was willing to wait till lovds purposes should be fulfilled. To depart from God's order in the world that out of it good might come, would not be to serve God , but to serve the Devil. When, near the end of his ministry, Christ made known to his disciples the death he must suffer on the cross, Peter rebuked him for talking of submitting to be put to death by his enemies, when he he had such manifest supernatural power by which he could destroy them and set up speedily the kingdom of God for which they were all looking so impatiently. In In this Christ saw the same kind of a temptation as that addressed to him by Satan in the wilderness. In the one case he was invited to use the power of this world to compel obedience to God, in the other he was urged to use for his own protection the supernatural powers which the Father had committed to him for another purpose. In both cases there was the suggestion that he turn aside from God's plan for him in the work whereunto he was sent. And he replied to Peter in the same terms which he had addressed to the Devil, "Get thee behind me Satan: thou art an offence unto me; for thou savorest not the things that be of God, but those that be of men.(Matt.16:23).

Though the Jews would not make war on the Romans to convert them to Judaism, (that they considered a privilege too precious to be forced on any one) yet they were not only willing but determined to make war on them to throw off the hated yoke of Rome. Not to force the Gentiles to become Jews were they prepared to fight, but to force them to recognize their place of inferiority to the Jews in their religious, social, and political life. This was the conception of the Messianic kingdom held by the ruling spirits of the Jewish nation, and they were not only willing but eager to accept Jesus as the Messiah if he would exercise his unquestionable supernatural powers to that end. Christ refused to depart from the divine order as revealed in himself and in all past revelation. His kingdom was a spiritual kingdom, and it must be established by spiritual methods only. "My kingdom is not of this world," said he to Pilate, "else would my servants fight."

As the creation of man was the first event in the dispensation beginning with Adam, so the re-creation of man—his regeneration, was the first work to which Christ addressed himself in his earthly ministry. In the first of his sermons of which the evangelists give us an account, Christ preached to a member of the Sanhedrin the doctrine of the new birth. Man must be born again if he would enter the kingdom of God. Till then no man could even look upon it. (See John 3:1—22). The old order of the world should pass away, the divine order, the entire regeneration of the human heart it was his mission to effect. The terrible fact of sin, whose fruits had wrought havoc in the world with accumulating force from the time of Adam until now, was emphasized by Christ in the title by which he was first proclaimed to the world by his herald and forerunner. "Behold the Lamb of God, who taketh away the sin of the world." The promise of a Saviour for sin, confirmed by Jehovah in all the previous dispensations, was fulfilled in Christ. In all these things Christ and the great

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But here the theory of ~~[illegible]~~ the Bahais breaks down. Mohammed accepted, indeed the God of Abraham, but his knowledge of Jehovah was distinctly inferior, not only to that of Christ, but to that of Moses and all the great line of Hebrew prophets before the time of Christ. Mohammed knew God as a person, but not as a Triune Person,; he knew Christ as a prophet, but not as a Saviour; he knew of the Holy Spirit, but did not know him as the creotor of the regenerate life, and as the indwelling presence of Christ in the heart of the believer. He knew God as a Sovereign, but not as a Father, as the Almighty, but not as the Friend, as infinite will, but not as infinite love. He did not so much antagonize the divine order in these respects, in his conception of God, as that he fell far, far behind what had been revealed of the character of God by the Hebrew prophets and by Christ.

In the equatorial seas the earth moves in its revolution on its axis more than a thousand miles an hour. The ocean bed is fixed, and is incapable of movement, except as the earth itself moves. But the sea, being more mobile, is acted on by the resistence of the atmosphere and by its own inertia, which tend to drag it back, as compared to the solid constituents of the earth's crust. The result is that while the sea obeys the law which set the earth spinning on its axis, its obedience is far less perfect than that of the solid parts of the planet. It falls behind, and in so doing establishes an equatorial current in the opposite direction. So Islam, while its conception of God is theistic, while it knows Jehovah as a personal God, the God of Abraham, and while in many respects it is in harmony with what God has revealed of his nature and his will in times past, is yet so defective in its beliefs that they fall far behind, not Christianity alone, but far behind the truths revealed of God by the Hebrew prophets more than a thousand years before the preaching of Islam.

In respect to the use of the arm of the flesh for establishing the kingdom of God. Mohammed is in absolute antagonism to the divine order as manifested in Christ's teachings and example, and as revealed by the prophets from Noah to John the Baptist. This will be shown a little further on. In the infinitely more important question of the divinity of Christ, and his mission as the Redeemer of the world from sin, Mohammed is in entire ~~[illegible]~~ disagreement with Christ's own teachings, as well as with all previous revelation. Mohammed cannot therefore be a "Manifestation" of God, and in this particular he is in perfect accord with all that has been revealed. For he never ~~[illegible]~~ supposed that he was a manifestation of God. All that he ever claimed for himself was that he was an apostle of God. He would have condemned as deadly "shirk"× any attribution to himself of the attributes of God.

× associating another with God

Abbas Effendi is familiar with the investigations and conclusions of modern science, and he frequently appeals to its testimony and makes use of its analogies in support of the doctrines of Bahaism. Now the basic principle of modern science requires that the propounder of a new scientific law must account for all the facts with which the supposed law deals. Till he has done so his conclusions, however plausible they may appear, are accepted merely as a hypothesis, or at best, as a working theory. In the domain of the Spirit the tests proper for the determination of physical facts manifestly will not apply. But there is a fundamental principle of spiritual truth that is as mandatory in spiritual matters as the other is in the spere of the material world. This is the law to which we have appealed above, and shall appeal to constantly, that all new revelation must be in harmony with all revelation that God has made in the past. It may introduce new elements, it may set aside temporary provisions which have been fulfilled or have served their purpose, and are no longer needed. But it cannot antagonize any fundamental truth of previous revelation.

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Tested by this standard the Bahai doctrine of prophetic cycles cannot be allowed the rank even of a hypothesis. Mohammed worshipped Jehovah, the God of Abraham, and of Isaac, and of Jacob. His knowledge of Jehovah was not the knowledge possessed by Amos or Jeremiah, his spiritual insight was not that of David or Isaiah. ~~But however~~ He was lamentably wrong in his denial of the atoning sacrifice of Christ, and lamentably deficient in knowledge of the regenerating power of the Holy Spirit. But however wrong and imperfect were his conceptions of Jehovah, Mohammed believed in the same God as He who is the object of worship of the Jew and the Christian. The knowledge and the worship of the Jew are very imperfect and many Jews are much more hostile to the cross of Christ than was Mohammed. But none will deny that Jehovah is the object of worship of the Jews. So is he of the Mohammedan.

But the God of the "Cycle of Baha Ullah" is not Jehovah. He is a strange God, so strange that man can never hope to know him. Yes, this much may be known about him, that in every particular he is a different God from Jehovah, as he is described by the prophets and by Christ. ~~[illegible]~~ Baha Ullah says all such statements of God's attributes are vain. Christ's account of the Father is of one who has positive attributes, Baha's account of God is of one who has only negative attributes. One is a person, the other is an influence. These are wholly different Gods, both of them cannot be the Almighty. The Bahai hypothesis of God is wholly opposed to all that has been revealed of God by Moses and the prophets and by Christ. Baha Ullah makes Mohammed a manifestation of God, an infinitely higher character than Mohammed claimed for himself. But Baha's conception of God is the antithesis of that of the Koran. Allah is a personal God. He has many names and many attributes which may be know by his creatures. They have it in their power to worship and to honor him, and he has it in his power to reward or to punish them. Had Mohammed himself been the image of God, in whom alone God could be known and worshipped he would have known the fact, and compassion for a world groping in darkness would have compelled him to proclaim it as authoritatively as ~~[illegible]~~ Christ asserted himself as the door, through whom only men might approach the Father's presence. But Mohammed disclaimed in explicit terms that he possessed any divine attributes.

With respect to relying on the arm of flesh in setting up the kingdom of God on the earth, Abbas Effendi totally misconceives the attitude of Christ on that subject. Here again we wish to caution our readers against the common fault of reading our own thoughts into the minds of those whose views are opposed to ours. From the point of view of one brought up in the atmosphere of Christian thought, and unaccustomed to the modes and currents of religious conception in a predominantly pantheistic environment, it is difficult to understand how a man, like to ourselves, can profess to be God. The instinctive feeling is either that something is wrong with his mind, or that something is wrong with his morals—that if he is sane he cannot be honest. ~~His inner consciousness, one says, must correct his imagination~~ His reason, one says, must correct his imagination, his inner consciousness must make it clear to him that he is not God, an honest conviction of such a character is beyond the pale of thought. But to those who, through a hundred generations, have imbibed such conception with their mothers' milk, who from their earliest childhood have been accustomed to hear of a divine personage living unostentatiously in their own or a neighboring village, those to whom local tradition tells of one and another in high or in humble station, who, along the line of the centuries have been invested with the dignities and attributes of the impersonal God, to such as these the idea presents no special difficulty. Once the point of view is found of those who make these astonishing claims, it is not so difficult to eliminate the personal elements of the question. It is not individuals, but a class, with which one has to deal. The class of philosophers, who, turning away from revelation to find God in the attenuated speculations of philosophy, found, not light, but increasing darkness is as old as the time of Zophar the Naamathite, whose question, "Canst thou by searching find out God?" has never yet been answered in the affirmative. Nature exacts a penalty for withdrawing the eyes too long from the stimulating influence of light, and the Bible tells us that judicial blindness falls on those who persistently forsake the light of revelation. But we are not made the judges of any one's responsibility. We are not to bring railing accusations, but to seek how we may bring healing to them that are in need of a physician.

We are here in the presence of a scientific question of great interest, viz. the psychological influence of a false theory of life accepted by great masses of men. The Brahmin found it impossible to reconcile the apparently antagonistic conceptions of the infinite and the finite, and he therefore eliminated the finite as a factor in the problem. The infinite became all, the finite was treated as illusion. In some form that idea controls to-day the minds of a large proportion of the population of the east. The facts of every day life, under the influence of this theory, cease to have importance. They become no longer facts but false beliefs, the entanglement of the soul on its homeward path to God in the illusion of its own individuality,—an illusion that must be combated by all the powers of the soul, till at length, recognizing itself as no longer self, but God, the soul becomes God. In such a mental attitude toward the facts of experience allegorical interpretation finds a fruitful soil. The allegorical and kabbalistic systems of interpretation which have had so great a currency in the east for ages are based on a like fundamental conception of the unreality of facts. Facts are regarded as only symbols of hidden realities, of themselves they are of little importance. It is results that are aimed at, and any synonym or symbol that will help to attain to the desired result is considered legitimate. Systems of interpretation based on such conceptions have been in vogue in the east from time immemorial, and it is not to be wondered at that they should be adopted also by those who do not accept in its entirety the doctrine of illusion out of which soil they sprung. Both the doctrine of illusion and the doctrine of allegorical interpretation disregard concrete facts.

If now we bear in mind how, like an old man of the sea, a preconceived theory will fasten itself on the mind, and dominate the conceptions in the face of all adverse testimony, we shall have done something towards accounting for the strange ignoring of the facts of history in the interpretation given by Abbas Effendi to Mohammed's use of the sword to propagate Islam. It may possibly help us a little to account for his stranger and more startling interpretation of Christ's attitude on the employment of force to accomplish spiritual results.

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"The military expeditions of Mohammed", says Abbas Effendi, were always defensive actions....Mohammed was reared among these (barbarous Arab) tribes, and after enduring thirteen years of persecution from them, he fled to Medina. But this people did not cease to oppress: they united to exterminate him and all his followers. It was under such circumstances that Mohammed was forced to take up arms. This is the truth: personally, we are not bigoted, and do not wish to defend him, but we are just, and we say what is just. Look at it with justice. If Christ himself had been placed in such circumstances among such tyrannical and barbarous tribes, and if for thirteen years he with his disciples had endured all these trials with patience, culminating in flight from his native land--if in spite of this these lawless tribes continued to pursue him, to slaughter the men, to pillage their property, and to capture their women and children, what would have been Christ's conduct with regard to them? If this oppression had fallen only upon himself he would have forgiven them, and such an act of forgiveness would have been most praiseworthy; but if he had seen that these cruel and bloodthirsty murderers wished to kill, to pillage, and to injure all these oppressed ones, and to take captive the women and children, it is certain he would have protected them, and would have resisted the tyrants. What objection, then, can be taken to Mohammed's action? Is it this, that he did not with his followers, and their women and children, submit to these savage tribes? To free these tribes from their bloodthirtiness was the greatest kindness, and to coerce and restrain them was a true mercy. They were like a man holding in his hand a cup of poison, which, when about to drink, a friend breaks, and thus saves him. If Christ had been placed in similar circumstances, it is certain that with a conquering power he would have delivered the men, women, and children from the claws of these bloodthirsty wolves." (Abbas Effendi, in "Some Answered Questions", pp. 24-25).

With the facts of history in respect to the attack by Mohammed and the men of Medina on the Meccan at the Battle of Badr all the world is familiar. To every Moslem the story of the first battle for the propagation of Islam has been a familiar one from his cradle. The Bahai "interpretation" of this battle, and of the others by means of which Islam was speedily established in three continents, as conflicts engaged in by Mohammed and his followers in self defence, is one that has probably never occurred to the Moslems themselves. The generalship of Omar, in throwing a large army into the heart of Persia and overthrowing Yezdegird and the Sassanian line on the field of Nehavend has always been regarded as a great accomplishment. But to convince the world that it was a defensive movement. or that it was not in perfect keeping with the teaching and example of Mohammed himself would appear to be a work of even greater difficulty and daring, contradicting, as it does, the uniform testimony of history, both Christian and Moslem, for thirteen hundred years. To conceive of Christ as at the head of such a military expedition would be to tax the mental powers beyond all possible limits.

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¶ The words of Abbas Effendi, quoted above, show conclusively, however, that Bahaism is, in principle, in entire accord with Islam on the question of propagating the faith by the sword. They are therefore in this respect, both of them opposed to Christ and the divine order in history. As respects the nature of sin and the need of a personal, divine Saviour, the new birth, and the operation of the Holy Spirit in the heart, the Indwelling Christ, Bahaism is no more obedient to the divine order in Christ than is Islam.

In every fundamental particular, therefore, the Bahai theory of prophetic cycles fails to stand the test of conformity with previous revelation. It is a very mechanical theory likewise, and history refuses to adjust itself to its definitions. Not so the Christian doctrine of the two dispensations of the Old and the New Testaments. The sacrificial system, the central element of the Mosaic Law, came to an abrupt end with the fall of Jerusalem, a short time after the death of Christ. It has never been restored, and could not be, because Jerusalem, the only place where the sacrifices could be offered, has been for nineteen hundred years in the hands of the Gentiles, and the site of the Temple has, during most of that time, been covered either by a Mosque or a Christian church. Coinciding, as did the fall of Jerusalem, with the cessation of the Mosaic ritual, the overthrow of the ecclesiastical government of the Jewish church, the blotting out of the national life of the Jewish people, and their deportation and dispersion throughout the world, and coinciding, as all these things did, with the phenomenal rise of Christianity and its rapid spread over all the known world, it was very appropriately regarded as the end of the Mosaic, and the beginning of the Christian Dispensation. But there was no catastrophe affecting the life and worship of the Christian church at or near the date of the Hegira, when Bahaism adjudges the era of Christianity to,have ended, in the most remote degree comparable to the judgment that fell on Judaism at the coming of Christ. Nor has anything in the least degree resembling it ever happened in the history of Christianity. Some of the outlying territories of Christian powers were taken by the Arabs at an early date, and Western Asia, Africa, and some parts of Europe were overrun by the armies of Islam. . But Constantinople was not taken by the Turks until more than eight hundred years after the epoch of the Hegira, and not until long after it had ceased to exert a dominating influence on the Christian church. Rome, the capital of Christendom, was never seriously threatened by the Moslems. Yet the Bahai doctrine of cycles requires the Christian dispensation to have come to a close at the date of the Hegira, 622 A.D., the beginning of the Mohammedan era. Since that time Christianity, for Bahai purposes, is regarded as having been abrogated. It has been dead, a body without a soul.

This assumption puts a strain on the imagination. In 622 A.D. Christianity was an infant in its cradle compared to its lusty manhood of the present day. Then, according to this theory, it ought to be twice dead. For Islam, its successor, has lived its allotted life meantime, and it in turn, was abrogated by Baha Ullah, as long ago as the year 1844, a period of sixty five years.since Bahaism was proclaimed by the Bab. It is only by a figure of speech that Islam can be said to have been abrogated by Bahaism, though in Persia the latter has made great progress

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We will leave the Bahais and the Moslems to adjudicate that question. But Christianity continues to be a troublesome fact which insists on being taken account of. For it refuses to be abrogated. Truth, whether scientific or religious, takes account of all the facts. And it is a fact which requires no verification that Islam has lost since the beginning of the "cycle of Baha Ullah" has coincided with the most astonishing advance of Christianity of any like period in its history. Everywhere in the world Islam is confronted by an array of spiritual forces going forth under the banner of the cross conquering and to conquer. The relations of Christianity to Islam are considered in another chapter. Here it is sufficient to say that of all the "Manifestations" included in the Bahai system who have had a direct share in the world's work of the present day, including Moses, Zoroaster, Buddha, Confucius, Christ, and Mohammed, the religion of Christ has been, almost single handed, during the past three or four centuries, the protagonist of the great civilizing agencies which Bahaism so cordially indorses, and of which it would fain assume the leadership. Practically all that has been accomplished during that period in doing away with the horrors of war and advancing the arts of peace and the ideals of human brotherhood and in establishing the great educational and humanitarian institutions of which the whole world is the beneficiary are the fruits of Christianity, and, if Judaism be excepted, of no other influence, unless to an almost infinitesimal degree.

But Christianity has no territorial boundaries. It is a spiritual, not a political power. There are many so-called Christian nations, nations that accept the life and teachings of Christ as the highest ideal of citizenship and of character in individual and in family life. There are some kings who have assumed the titles of "Christian" or "Most Christian" kings. But no nation is Christian, save to the extent to which it, as a people and as a government, honestly accepts and sincerely endeavors to put in practice the standards of life and conduct of Christ himself. And the same is true of the Churches called Christian. The true Church of Christ is not an outward organization, it is a body of believers, united by the invisible bonds of love and fellowship in Christ, who is the head of the body. These are drawn together in local organizations for mutual helpfulness and efficiency. These are Christian organizations, not by virtue of the name they bear, but by virtue of the spirit of Christ which they display. If the fruit of the Spirit of Christ is not there, the name does not make it a Christian church. Afar, afar off do any of the Christian nations follow him who is the Prince of peace, and whose teachings the world has always found it hard to apply to the regulation of its own selfish aims.

The nations of Christendom, and especially of Protestant Christendom, have, during the past century or more, attained to an amazing material prosperity. Yet that might easily go hand in hand with spiritual decay and death, as it did with the Roman Empire in the early days of Christianity.

Is it true, as taught by Baha Ullah, that this is the case with Christianity? Is it true that Christianity is spiritually dead, and that, for thirteen centuries it has had an existence only in name? This question is answered more fully in another chapter. Here it is sufficient to say that Christianity was never more spiritual, never more virile, never more actively a power for righteousness, in the individual life, in the home, and in the councils of the State, never more rapidly increasing in numbers and in influence, and never more sure of its ultimate conquest of the world for Christ than it is to-day. And there was never a period in its history when so many have sealed their faith by the test of martyrdom, or when the followers of Christ were more ready to follow him to the death than to-day, when, according to Bahai computation, Christianity ought to have been more than a thousand years in its coffin. It is indeed an unruly factor, it cannot be made to fit into the Bahai system of cycles, even with all the reshaping and the interpretation to which it has been subjected by Bahai exegesis.

Facts such as these do not, however, disconcert the Bahai. His line of demarcation boldly transfers twelve hundred years of Christian history to the credit of Islam, to the "cycle of the Koran", and the last and most fruitful period of sixty five years of the past century of wonders both in the spiritual and material world he appropriates bodily to Bahaism. Have the nations of Christendom agreed together to establish an international court of arbitration as a substitute for war? We are reminded that this is the cycle of Baha, to whom all the credit for this is due. Have all the Christian nations, some at a tremendous sacrifice of blood and treasure, purged themselves from the curse of human slavery, has the Red Cross Association bound together the nations in a deeper sense of their responsibilities in mutual helpfulness? It is the cycle of Beha Ullah, who is the inspiration of it all. Do the nations feel more sense of responsibility for their dealings with weaker [illegible] races, and in the care of the sick, the aged, the widow and the fatherless within their own borders? It is the cycle of Baha, and all those millennial tokens are due to him. Conclusions such as these are held by many Behais. by some they are expressly asserted

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Bahaism must furnish more conclusive evidence than it has yet offered to persuade the Church of Christ that these things are so, and that they ought to ascribe to Baha Ullah the glory that belongs to Christ. Bahaism not only has never been itself identified with any of the great humanitarian movements of the present day for which it would like to have the credit, it has not been in relation in any way with the only instrumentality, unless it be also Judaism, of which these things are a normal product.

10 Bahaism is, on the contrary, according to its own testimony, a higher and fuller development of an alien civilization, that of the Koran, out of whose bosom it has emerged, and with whose spirit, as will be shown in another place, it is, in some respects, in full sympathy. Bahaism cannot thus lightly throw off its old affiliations and take possession of all that Christ has wrought in the past, all that he is doing, more and more abundantly, in the glorious and inspiring present day of his salvation.

Form 391.

THE BOARD OF FOREIGN MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE U. S. A.
156 FIFTH AVENUE, NEW YORK.

A. Holmes

[illegible]

ACCOMMODATIVE RELIGIONS.

By this name I have designated the religions which claim universality on the ground of a supposed principle of unity, enabling them to come to an agreement with all other faiths on easy terms. The religions of this class have most of the following tenets in common. viz: it

[illegible]

1 That God is an impersonal Essence,

" man and nature are emanations of the Essence.

" all human souls are personal manifestations of the Universal Soul.

" sin is non-existent, being merely privation of goodness.

" knowledge is the way of salvation, ignorance constituting all that there is of sin.

" God is a unity including all things.

" Religion is a unity including all religions, all being

" manifestations of the one truth, of the one essence

" the different religious forms and rites of the different people are all varying symbols of the same truth

" these may ~~all~~ be combined into a harmonious whole by means of a judicious system of interpretation, and one which permits each faith to worship according to its accustomed forms, if only allegiance be rendered to the unifying ~~body~~. [illegible]

[illegible]

The principal religions and philosophies of this class are Hinduism, Stoicism, [illegible] Gnosticism, Neoplatonism, Manicheeism, Ismailism, Sufiism, and Bahaism, wile Rabbinism and Alexandrianism employed its methods.

a vanishing quantity. Each lower stage of being is united with the "One" by all the higher stages, and receives its share of reality only by transmission through them. All derived existence, however, has a drift towards, a longing for, the higher, and bends toward it so far as its nature will permit." l.c. p. 556.

Matter is really No Thing, yet it is the cause of divisibility and sensible existence. Nothing becomes a cause. Soul becomes differentiated into forces, and these unite with matter and form bodies. The universal soul becomes individuated in the bodies of men, constituting the personal soul. When the body dies the soul returns and is absorbed in the universal Soul from which it was derived. In parting with its body the individual soul loses also its personality, for the universal soul is impersonal.

The human souls which have descended into human bodies are these which have allowed themselves to be ensnared by sensuality, they now seek to become independent, and assume a false existence. They are ensnared in the false belief that they are independent beings, that is, that they have really an individual identity, and it is necessary for them to be disabused of this false belief and return to God. This man may do, for he has some degree of freedom left. The return path is along the same road by which the soul descended. It must first return to itself, must free itself from self, the self that it has acquired in its relation with matter, so that it may recognize its oneness with the universal Soul and with the "One." This is effected by practice of the purifying virtues, of which asceticism SSSS and meditation are the SSSSSS most efficacious.

"The last stage is reached when, in the highest tension and concentration, beholding in silence and utter fortherhiness of all things, it is able as it were to lose itself. Then it may see God, the fountain of life, the source of being, the origin od all good, the root of the soul. In that moment it enjoys the highest indescribable bliss; it is as it were swallowed up of divinity, bathed in the light of eternity." l.c.

There is no other way or hope of salvation than this; man must find his way back to God, for, according to the Platonist, God could not possibly "come down" to make his tabernacle with man. God is too pure and too exalted to be contaminated by contact with humanity.

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Manichaeism

Your own city of Hamadan was responsible for the third of the three great religions that contested the field with Christianity in the early years of its history, and which sought to merge all religions into one. For Manes, or Mani, the founder of Manichaeism, is said to have been a citizen of Ecbatana, the ancient name of Hamadan, as known to the Greeks. According to Biruni and the Fihrist, the Mohammedan authorities on the subject, Mani was born in the year 215 A.D., his father, Futak, bringing up his son in the religious teachings of the Moghtasilah, a Babylonian cult allied to that of the Mandaeans. Mani constructed a religious system the basis of which was the old Babylonian nature worship (animism), from whence also Gnosticism derived many of its doctrines, and to these he added elements from Parseeism and from Christianity. Mani proclaimed himself as the promised Paraclete, the Holy Spirit. His ideas about Christianity appear to have been obtained through the Gnostic sects rather than direct. He acknowledged Jesus as the Christ, but rejected his teachings. His Jesus was an entirely ideal person, the historic Jesus he assigned to the kingdom of darkness. Like the Gnostics and the New Platonists it made much use of allegorical interpretation in harmonizing its doctrines with those of other religions.

Manicheeism spread very rapidly throughout western Asia and in Europe and Africa, and it continued to assert itself in the east after the Mohammedan conquest, though bitterly persecuted at times both by Moslem and Christian rulers, as it had been in the person of its founder, by the Sassanians, by whom he was put to death. Manichaeism undertook to make over the idol worship of the old Anatolian nature worship, and to transform its heathen rites into a spiritual worship. It offered to the world an ethical system of a high order, and a divine being in the person of its founder. It showed great adaptability to different classes and conditions, and many were drawn away by it from the Christian Church. Augustine, the greatest theologian the church has yet produced, was for nine years prior to his conversion to Christ a Manichaean. It produced an extensive literature and its influence was felt both in Christendom and in Mohammedan lands for a thousand years from the date of its origin. All three of these religions have been long dead and are forgotten by the Church which each of them threatened at one time to absorb.

Unity True religion

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Bahaism does not wish to be classed either with the theistic or with the pantheistic religions. It lays claim to the designation, not of a universal religion, but of the universal religion, the type of which all existing religions are individual elements. The pantheist says that God and man, all nature and all phenomena are in their essence one; the Bahai says that in their essential qualities all religions are one, whether they believe in one God or many, whether ~~they~~ their manifestation be through the crudest animism, or the highest products of intellectual culture, through theism, or pantheism, or deism, or even atheism, all are one. Christianity, teaching that there is one God, and one mediator between God and men, the man Christ Jesus; Hinduism, teaching that there be gods many and lords many, all held in leash by a higher power, an unknown and unknowable Essence, of which one thing is yet known, that it is not itself free, but is held in the grip of a higher and sterner power, Necessity; Buddhism, teaching that there is no God, and that the only hope of escape from the worst of all evils—existence, is in extinction,—Bahaism would fain gather these antagonistic folds into one harmonious flock, and to pasture them under one shepherd.

Bahaism attempts to construct the universal religion out of the doctrines of the old religions, joining them together by a method of accommodation, each being modified sufficiently to enable it to fit in with the others. This is readily done by means of the system of interpretation above mentioned. Some doctrines are rejected on the ground that they are late accretions to the religions in which they are found; some are regarded as corruptions of the original teachings, due to misinterpretations of their meaning; some are regarded as outworn relics of earlier stages of the true faith, lagging now superfluous after their normal functions have ceased; yet all are considered as useful and consolatory and worthy to be preserved and practiced, if only the worshipper

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recognize within this outer husk the kernel of the universal truth which it enfolds. and acknowledge the founder of the new religion as his Lord and Master Religions such as these are called syncretic, or eclectic religions; they are neither products of evolutionary processes, like animism, nor given by revelation, like Christianity, nor are they purely speculative creations of the human intellect, like some of the ancient as well as some of the modern systems of philosophy. The eclectic religions are built up of materials already wrought in other faiths, like the Church of St Sophia, at Constantinople, whose dome is supported by columns once serving in the temples of the gods at Heliopolis and Ephesus, at Delos and Baalbec, at Athens and Cyzicus.

But something more than unity is required of the religion that would minister to all the needs and all the spiritual longings of the seeker after God. A kind of unity is discoverable in evil as well as in good. Truth is more important than mere harmony of external relation. Some of the most beautiful of the temples in Hindustan shelter within their walls the most loathsome idolatrous orgies; the whited sepulchers are yet full of dead men's bones. But that truth lies deep is a proverb older than Democritus. Truth will never be so self-evident that faith can be dispensed with in its search, and the unity that lies at the core of every manifestation of spiritual life in earth and heaven is found in Him who is the source of all truth, the Way, the Truth, and the Life. Too high, and too deep for the intellect to discover is the dwelling place of truth; only out of the crystal depths of a pure heart can men see God.

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The founder of Bahaism was not the first to employ the methods of allegorical interpretation and selection in the reconciliation of religions. Three centuries before Christ, Zeno, of Cyprus, had founded at Athens the school of the Stoics, and had endeavored to reconcile the popular myths of the gods with the stern ethical teachings of the new philosophy by interpreting them allegorically. By this means the lascivious stories about the national Gods of the Greeks told by Homer and Hesiod were converted into religious symbols and instructive moral precepts. The same method was employed by Philo, the distinguished Jewish philosopher, who lived in Alexandria when Jesus was preaching the gospel of the ? Kingdom of God in Galilee, and who sought by means of allegorizing interpretations to harmonize Judaism and the Old Testament history with the pantheistic philosophy of Greece. Philo believed absolutely in the divine authority of the Law of Moses, and he found many things that he believed to be right and good in the teachings of the Greek philosophers. He assumed therefore that the Greeks had derived these things from Moses, and that all that was worthy in the philosophies was to be found in Moses. This was an assumption impossible of proof, but Philo called to his aid the exegetical method~~s~~ which had long been in use in the rabbinical schools of Palestine, namely the allegorical interpretation of Scripture, and with its aid he diccovered indications of the profoundest doctrines of philosophy in the simplest stories of the Pentateuch. Pythagoras, with his doctrine of the magic, even the divine properties of numbers in their infinite combinations, was one of the Greeks for whom Philo had a great admiration, and the Kabbala, the theosophic system of numbers already in use by the rabbis, and which was long afetr greatly amplified in its scope by them, helped Philo over many a difficulty.

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Gnosticism

Philo's method was carried to much greater extremes by Cerinthus, Basilides, Valentinus, and the other Gnostic leaders who arose in the first century after Christ, and who proclaimed a gnosis or knowledge, particularly of religious mysteries. The Gnostics sought to construct a new religion by fusing together Judaism, Zoroastrianism, Christianity, and the pagan cults and pantheistic philosophies ~~together~~. They met with great success at first, and for several hundred years gnosticism was a thorn in the side of Christianity, and a very active rival for the supremacy. The faith of Christ was new and the mass of its converts were inexperienced in questions of doctrines and creeds. The doctrines of the Gnostics seemed to many of them quite likely to be true, the arguments of the Gnostic propagandists were plausible, and they were reinforced by allegorical interpretations of the sacred books of the different faiths, and the new teachings spread rapidly on every side.

The first apostle of Gnosticism was Simon Magus, mentioned in Acts 8: 9. He taught that Christ was the Redeemer, but that he was inferior to himself. He himself was, he taught the Supreme God, and Lord of all things in heaven and earth. Two great schools of Gnosticism were founded, of which the one at Antioch was founded by Menander, the pupil of Simon. The Alexandrian school was more important still. God, according to the Gnostic teaching, was wholly inconceivable, he was the Unnamable, the unfathomable abyss. From him sprung by emanation a series of spiritual powers, called Aeons. Christ was one of the higher Aeons. Darkness consisted in the absence of light, and was an evil and antagonistic principle to the Unnamable, but it was wholly inert until quickened by the Aeons of light in their descent by emanation into the regions of darkness.

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Neoplatonism

At the close of the third century after Christ the Gnostic religion had spent its force, and was no longer formidable as an antagonist of Christianity. But in its place had arisen two other religious systems, both of which were like itself, formidable foes of Christianity. These were New Platonism and Manichaeism. The principles of Neoplatonism were first taught by Ammonius Saccas, but Plotinus, his pupil, is regarded as the founder of the cult, he having greatly developed and strengthened his master's doctrines, these being further modified by the later Neoplatonists. The speculative conceptions of this school are in some respects singularly like those of the Bahais of today. They did service likewise with the Ismailis a thousand years ago, while others of them are fundamental in the theology of the Sufis at the present time, marked as are the differences between the Bahais and the Sufis in some important particulars.

The philosophy of the Neoplatonists was one of revelation, of divine communications, but these they found in the religious traditions and rites of all nations. They were bitterly opposed to the Christian doctrine of the Incarnation. That God could come down from his ineffable dwelling place and be contaminated by the touch of matter was an impossible conception to the Neoplatonist. But man could, by ascetic practices, by meditation, &c. by withdrawal of the soul from selfhood, enter into ecstatic communion with God,— could become God. In this last respect the Sufi would find himself a good Neoplatonist, and the Bahai would be a bad one, for Bahaism forbids asceticism and does not look with approval on ecstasy as a religious exercise. On the surface Bahaism would seem to be much nearer to Christianity than to Neoplatonism in respect to the doctrine of the Incarnation, for The Bahai accepts Christ as a manifestation of God in the flesh, while the Platonist rejects him. It is not

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however in the fact alone that Bahaism reduces Christ from his exalted station,— the Name that is above every name, and makes him one among many Manifestations, it is not in this fact alone that the Bahai rejects Christ. The Neoplatonist recognizes the significance of the Christian doctrine of the Incarnation, and pronounces against it, the Bahai professes to accept it. but instead of doing this he substitutes for it a theory of "manifestation," that takes the divine element out of the doctrine. and reduces it to the status of a physical process. The doctrine of "manifestation," as expounded by the present head of the Bahais, and the doctrine of the Incarnation, as revealed in the New Testament embody wholly different conceptions, and to [illegible] name the Name of Christ as a"Manifestation," is in itself to reject him as the Saviour of the world from sin. I will go into this more in detail further on.

The Encyclopaedia Britannica has an article on the various developments of Neoplatonism, from which I make several extracts.

Ismaelism

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Let us now return to the consideration of the more purely eclectic religions. In Ismailism Islam furnishes us with an illustrative example of this class of religions. The main authority for what I shall have to say about Ismailism is E.G. Browne, of Cambridge, Eng., who has written at length about this heretical Moslem sect in his most recent book, "A Literary History of Persia." The system of heretical beliefs comprised under the general name of Ismailism had its origin in the "Mission" (dawa)of the Abbasids, " which" says this author, "working silently but surely on the abundant elements of disaffection which already existed, undermined the Umayyad power, and within thirty years overthrew the tottering edifice of their dynasty. The agents of this propaganda (du'at)-able, self-devoted men, who, though avoiding any premature outbreak, were at any moment ready to sacrifice their lives for the cause, worked especially on the ferment of discontent which leavened the Persian province of Khurasan. . . . . On the support of the oppressed and slighted Persians especially the propagandists could reckon, for these were a wise and capable people with a great past, reduced to misery and treated with contempt by a merely martial race, inferior to them in almost every respect save personal valor and love of independence. T . . . . .There was, however, another party whose support was needed for the success of the Abbasid cause, namely the (Arab) Shiites."

The Shiahs had already become divided, on the death of the Imam Hosein, into two parties, one of which supported his younger half-brother, Mohammed ibnu'l-Hanafiyya, and the other his son Ali, known as Zainu'l-Abidin. The former party were called Hashimiyya, from Hashim, son of Mohammed, who is supposed to have been the originator of the dogma of the Imamat, namely that the Imamate was a divine spiritual principle, always existent in the world, and passing on from one Imam to his successor

Imam to his successor, so that the faithful could never be without the presence of a divine, infallible, and personal leader.

The other party of the Shiahs were called Imamiyya, because they held that the Imams must be descended both from Ali and Fatima. Both these branches of the Shiahs were engaged with the Abbasids in their successful effort to overthrow the rule of the Umayyads. Van Vloten attributes this success mainly to three causes, namely: (1) The inveterate hatred of the subject Persians toward their foreign oppressors. (2) The Shiah movement. (3) The expectation of a Messiah, or deliverer. Certain it is that it was to the Persians, [illegible], and to the genius of their leader, Abu Muslim that the triumph of the Abassides was chiefly due, though the latter monopolized most of its rewards. Merwan II, the last of the the [illegible] Caliphs of Damascus, was dethroned, and Abul Abbas set up in his place.

Thus early, in the year 129 A.H., did the Messianic hope become a potent influence in the destinies of Islam. But how different was its conception in the house of its adoption from the hope of the prophets of Israel and of the Church of Christ, sustained through twenty five centuries of previous history. David had been a man of war, and though the wars which were necessary to preserve the life of the Chosen People from the enemies which compassed them, and as such were approved by Jehovah, yet the Lord told him that the fact that he was a man of war, and had shed blood had disqualified him from building the temple, on which he had set his heart. That great office must be left to another; (for the Temple and its service was to be a symbol of Him who was promised, the seed of Abraham, the Prince of Peace. He should not strive nor cry, in whose day violence should no more be heard in the land, nor wasting or destruction

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At the close of the third century after Christ the Gnostic religion had spent its force, and was no longer formidable as an antagonist of Christianity. But in its place had arisen two other Semitic religious systems, both of which were, like itself, active rivals of the religion of Christ SSSpSSSS ~~formidable foes of Christianity.~~ These were SSSSSSSSSSSSSSS New Platonism and Manichaeism . The principles of Neoplatonism were first taught by Ammonius Saccas, but Plotinus, his pupil, is regarded as the founder of the cult, he having greatly developed and strengthened his master's doctrines, these being further modified by the later Neoplatonists. The speculative conceptions of ~~this school~~ Neoplatonism are in some respects singularly like those of the Bahais of today. They did service likewise with the Ismailis a thousand years ago, while others of them are fundamental in the theology of the Sufis at the present time, marked as are the differences between the Bahais and the Sufis in some SSSpSSSS.important particulars.

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But Bahaism while professing to accept the Incarnation of Christ and to faith in his saving power

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Yet it is not in this fact alone that the Bahai rejects Christ. The Neoplatonist recognizes the profound significance of the Christian doctrine of the Incarnation, as a real union of God and Man and pronounces against it, the Bahai professes to accept it, but instead of doing this he substitutes for it a theory of "manifestation," that takes the divine element out of the doctrine, and reduces it to the status of a physical process. a reflection of the uncreated light in a personality that like the body is but the creature of a day. ~~And given this shadowy substitute for the N.T. doctrine is not ~~permitted~~ allowed to the Lord Jesus except as he shares it with a number of others of equal or superior dignity~~ The doctrine of "manifestation," as expounded by the present head of the Bahais, and the doctrine of the Incarnation, as revealed in the New Testament embody wholly different conceptions, and to ~~SSSSSSSSSSS~~ speak understandingly of ~~name the Name of~~ Christ as a "Manifestation," is in itself to reject him as the Saviour of the world from sin. I will go into this more in detail further on.

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INTERPRETATION.

It is related that in a city of Khwarasm a certain man whose name was Mahmoud presented himself one day to the Governor and announced that he was the vizier of the king, come to take over the authority. He produced a firman from the king, but on reading it the Governor ~~called his attention to the fact~~ observed that it related to a wholly different matter. "That is true," said he,"as you read it; but its true meaning does not appear except by interpretation, and I alone am competent to interpret it, since I ~~alone~~ caused the firman to be written." The Governor then called his attention to the seal on the firman, which, he said, was not the royal seal. "You are right," replied Mahmoud, "as you understand it, but know that I am really the king himself not the vizier, and ~~that~~ whatever seal the king uses is the king's seal."

The governor and his counsellors were much troubled by this demand. They did not wish to refuse obedience to the king, if it were really the king who had honored their city with his presence, but neither were they willing to betray the trust committed to them by the king, as they would be doing if the city were turned over to one who should prove to be a usurper. While they thought on these things one told the governor of a wise man, a kadi, who had once by his wisdom delivered the city. So the governor ordered that the kadi be called. The kadi came and the matter was rehearsed to him from the beginning. "Tell me now," said the governor, "what I must do, shall I surrender the king's property, the city and castle, and the people, the king' subjects, to him who claims to be the king

king.. This is his word, to me shall I hear, or shall I forbear?" The kadi turned to Mahmoud, bowed humbly before him, and said, "Have I permission to ask a question of the king?""You have permission," replied Mahmoud. "I have only this to ask," said the kadi. "Since the king must give answer to none but only to God alone, why does the king bring a firman to justify himself before us, his subjects, who are but as the dust beneath the feet of the king?" "You have spoken well;" said Mahmoud, "It is because I am gracious, and wish my subjects to satisfy themselves that I am truly their king." The kadi thereupon requested that they might have permission to retire to another room for consultation, and when they were seated the governor called on the kadi for his judgment. "Your Excellency," replied the kadi, this firman, which relates to a certain matter, is the true word of the king; the interpretation of the firman, which makes it relate to another matter, is the word of the interpreter. Concerning the seal, the king's seal is the king's word, but the king's seal having been changed for another, the seal becomes the word only of him who made the change. So The firman as interpreted and the seal as changed are similar. ~~have therefore as~~ evidence, having as much weight as their possessor's unsupported word can give to them, and no more, and that is none at all. For if the governor is satisfied with Mahmoud's unsupported word the evidence of the firman and seal are superfluous; while if the governor does not receive his word he cannot receive the the evidence that is based on it. Therefore I conclude that the governor has nothing before him for consideration but the simple word of Mahmoud, unsupported by any evidence whatever."

INTERPRETATION.

Was the kadi right? As one decides this question so will he decide on the claim of Baha U'llah that the Bible, as interpreted by himself, is the sufficient evidence to his claims. For the Bible, in the hands of the Bahai is changed from its simple readings by which God ordained that men should know his will, and transformed into a puzzle book of strange and perplexing symbols and kabbalistic numbers, in which God is made to appear as having employed great ingenuity in ~~deceiving men and~~ preventing ~~them~~ his people from ascertaining ~~his will~~ what he desires them to do. The interpreter has fixed the meaning of the texts which he claims refer to himself, so that all believers must accept these meanings as his word. If we believe that the kadi was right in rejecting Mahmoud's claim to the kingship on his own unsupported word, ~~must we not~~ we must reject the claim of Baha U'llah, which in the last analysis rests on his unsupported word?

The trouble with all these systems of interpretation is that they prove too much. They are just as effective in the hands of one person of equal ability, as in another's, as effective for proving Sobh-i-Ezel to be a Manifestation as Baha U'llah. Concede to any person the right to final authority in interpreting the Bible symbolically or allegorically, and he can make of himself a Manifestation and make for himself any doctrine out of the Bible that he likes

Three hundred years ago there lived in England two men of colossal intellect, William Shakespeare, and Francis Bacon. Shakespeare was a great poet and dramatist; the greatest, the English speaking peoples believe, that ever wrote; while Bacon, who was a jurist and a philosopher. did more perhaps than any other man to give direction to the currents of thought which resulted in the great discoveries of modern science. Now it occurred to one of the descendants of Francis Bacon to claim for him the authorship of Shakespeare's plays, and some one ~~constructed~~ discovered, as he thought, in Shakespeare a cipher(a list of words having symbolic meanings) which seemed to prove the contention. Unfortunately for the theory the cipher proves too much, for it works just as well with any other writers of the last three hundred years, as with Shakespeare. By the use of the same ciphers that have been used to prove that Bacon wrote Shakespeare's books it is equally easy to prove that he wrote all the books in the English language. This is the weak point in all symbolic systems.

3

INTERPRETATION.

It remains to inquire how much value attaches to the unsupported word in itself; of the one who asks ~~us~~ the governor to receive him as king. ~~If he~~ Now the interest ~~of the Kingdom~~ [illegible] lying nearest the heart of the King is necessarily the interests ~~is the king he has the interests of the kingdom at heart~~. But the reasoning by which Mahmoud has attempted to win over this city can be just as easily used by any one else of ready wit, in the attempt to win over all the cities of the land. So that ~~and~~ he has set an example that might easily result in the disruption of the kingdom. What could therefore [illegible] the interests of the kingdom at heart. His word ~~therefore~~ is invalidated. His evidence is discredited He is not the king."

INTERPRETATION.

There are three distinguishing characteristics of the religions that have been based on allegorical interpretation. First, they have sprung up quickly; Second, they have met with great success; Third, They are self-limited, bearing within them the seeds of their own decay. And so it has happened that, while Brahmanism, and Buddhism, and Confucianism, Judaism, Christianity, and Islam have lasted for from thirteen hundred to thirty five hundred years, and are still sturdy and aggressive, ~~while~~ of the religions and philosophies that have arisen and grown great during the period ~~covered by the religions mentioned~~ that have had allegorical interpretation as an important feature of their systems, all have died. Change

These include Stoicism, which, for several hundred years was widely accepted throught the Roman world, Gnosticism, Neoplatonism, and Manichaeism, all of which ~~successively~~ in turn disputed the field with Christianity, and Ismailism, which, with its heterodox sects for a long time threatened the existence of Islam. These all had great success And yet all of them are long dead, and some of them are forgotten by the world in which they played so prominent a part. And Rabbinism and Philonism, two allegorical systems which between them included at one time practically the whole Jewish race, and both of which were steeped in allegory, both these are dead, except as Rabbinism lingers among the most ignorant and backward, ~~i.e. the most~~ oppressed portions of the Jewish race. But Rabbinism as a system passed away with Rab Abina, who died soon after completing the Babylonian Talmud, A.D. 498. See p 5.a See P. 5.a Later Rabbinism, ~~with~~ ~~and~~ as it was in the time of Christ the system of interpretation of the Talmud, is based on the seven hermeneutical rules of the great rabbi, Hillel. These are: 1. "Light and heavy." 2. "Equivalence." 3. Deduction fron special to general. 4. An inference from several passages

(5) Inference from the general to the special; (6) Analogy of another passage; (7) An Inference from the context;. These seven rules were developed by Rabbi Ishmael into thirteen, and by Rabbi Eleazar into forty nine. These original principles look simple enough, but it was easy to apply them so as to obtain any result that was desired.*

But Rabbinism began with the rebuilding of the city and the Temple. The old idolatries, which before the exile proved so seductive to the Jews, were for them as a people, dead. The exile had effectually cured them of the worship of Baal. They now turned their attention to the law and the prophets. The Messianic hope, the coming of Him who should deliver them from their Gentile rulers, and make of them the rulers of the world, this thought filled their imaginations. It was written that he should be oppressed and afflicted, and brought as a lamb to the slaughter;# that he should give his back to the smiters, and his face to shame and spitting;§ that he should be despised and rejected of men; that all that saw him should laugh him to scorn;¶ that he should be cut off out of the land of the living, that he should pour out his soul unto death, that he should make his grave with the rich. ** Such descriptions of the Messiah could not possibly be intended to be read literally, they said, they ~~must~~ therefore did ~~do~~ as men usually do with the words of Scripture that they do not want to believe,—they allegorized them. ~~It was much~~ easier to do this than to humble themselves to the thought of their sin being atoned for by suffering. ~~It was so easy~~ that they next turned their attention to allegorizing the law.

+

They exalted the law above all things in heaven and earth, but it was not the law as Moses had delivered it to them, but the law that emerged from their process of interpretation. And in their exaltation of the law they exalted the rabbis more, for they alone could expound the law.

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* Farrar Hist Interpretation p. 21

# Is 53:7

§ " 50:6

¶ Is 53:3
Ps 22:7

** Is 53:8,12
Dan 9:26

> "The so-called 'Great Synagogue" slew idolatry; but it substituted in its place a new idolatry. It was an idolatry more dangerous, more subtle, more delusive, more difficult to eradicate; an idolatry which ossified the very heart of religion. It assumed the most solemn sanctions only to thrust a Book, a Tradition, and a ritual between the soul and God...... The Law--not the Law in its simplicity but the Law modified, transformed, distorted by tradition--the Law robbed of its essential significance by the blind zeal which professed to defend it--became the center of an abject servility. It came to be regarded as the only means of intercourse with God, and almost as a substitute for God, and salvation was identified with outward conformity, and the Messianic hope was debased into an unmeaning phrase or a materialized fable."*

The new system had an immense success. Never had Hebrew priests or prophets, or Hebrew kings acquired such a supremacy over the Hebrew people as did the Scribes under the new method of expounding the Law. The Ssribes were declred to be the successors of Moses, and the plainest provisions of the [illegible] Law, which was made to include all the Old Testament, were made subject to their interpretation. Farrar tells us that the Scribes taught that an Oral Law had been handed down to them from the time of Moses, and they made disobedience to their decisions more perilous than disobedience to a moral commandment. They began by exalting the law , till they made of it a god; they ended by exalting the Rabbi above the Law. Of the books of the Talmud, inwhich the interpretations of the Rabbis were given, they were accustomed to say: "Scripture is like water; the Mishna like wine; the Gemara like spiced wine." By them they proved

> "that Israel is sinless, and never committed idolatry; that Reuben never committed incest; that Tamar was perfectly innocent;that the Twelve Patriarchs were all immaculate; that it was only the Proselytes, not the Israelites, who worshipped

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* Farrar l.c. pp. 57-59.

the golden calf; that neither Aaron's sons, nor Samuel's sons, nor Eli's sons, nor David, nor Bathsheba were really guilty of any sin.* At length skill in finding new ways of circumventing the plain meanings of Scripture became a requisite for membership in the Sanhedrin.

The natural result of such a profanation of God's word was that when the Messiah came they did not recognize him. His kingly office as it was announced by the prophets pleased them, for would not they themselves have the highest rank in ~~the~~ his world kingdom? This they were very willing to accept literally, as spoken by the prophets. But the prophecies of his humiliation, his sufferings, his death, these were abhorrent to them; these must be explained away. So, though a prophet was sent–the first for four hundred years–to proclaim to them that the Messiah had come, and though the common people, who knew not the Gemara, heard him gladly, the Chief Priests and the Scribes, the Pharisees and the Sadducees forgot their mutual hatreds long enough to unite together to crucify him.

The book Sanhedrin is quoted as saying "No one is made a member of the Sanhedrin who is not ingenious enough to prove from the law that a creeping thing is ceremonially clean" "There was," says the Talmud, "an unimpeachable disciple at Jabne who could adduce 150 arguments in favor of the cleanness of creeping things."

During this period the system of theosophy,, strongly pantheistic in its cast, known as the Kabbala, and which a thousand years later was destined to become so powerful an instrument of false exegesis, began to take shape among the Jews. Its gospel is the "Zohar," which is said to have been first put into written form by Rabbi Simeon, who lived in the second century after Christ, but the Jews claimed that its essential elements had been transmitted orally from a distant period in the past, some said even from the time of Adam. Edersheim says that it entered largely into the Rabbinic system of interpretation. The hermeneutical rules of the Kabbala are given below, as compiled by Samuel A. Binion, in Warner's Library of Universal Literature

F.55 ~~Ch XII~~

GOD MANIFEST IN THE FLESH

HERMENEUTICAL RULES OF THE KABBALA.

¶ The Kabbala

Samuel A. Binion

in

Warner's Library.

The most important exegetical rule is called Gematria, according to which every Hebrew letter has a numerical value. There are in the Hebrew alphabet, including the finals, 27 characters, which are divided into nine groups of threes. The first letters of each group from right to left are the units from 1 to 9; the second represent the tens from 10 to 90; the third represent the hundreds from 100 to 900. This arrangement of the 27 letters in nine groups is called the AIK BKR (the Ayak Bekhar) alphabet, being the six letters contained in the first two chambers of the diagram.

G . .	Num. val.	3	B	Num val.	2	A	Num. val.	1
L . .	"	30	K	"	20	I(Y)	"	10
Sh	"	300	R	"	200	Ḳ	"	100
V	"	6	H	"	5	D	"	4
Ṣ	"	60	N	"	50	M	"	40
M (final	"	600	Kh(final)	"	500	T	"	400
T	"	9	H	"	8	Z	"	7
Ṭs		90	Ḥ P	"	80	('A)	"	70
Ts(fin)	"	900	Ph(fin)	"	800	N(fin)	"	700

By this ingenious but illogical mode many Hebrew verses, words or letters are computed and compared with other verses words or letters; and if their numerical value happens to correspond, which not infrequently happens, their affinity is held to be established. For example, the numerical value of the three Hebrew letters forming the word $\underset{9}{T}\ \underset{6}{V}\ \underset{2}{B}$ (Tobh), "good" amounts to 9+6+2=17; reduce 17 to its component figures thus: 1+7=8; then compare this reduced number with the numerical equivalent of the Tetragammaton

GOD MANIFEST IN THE FLESH

I H V H
105 6 5 10+5+6+5=26; reduce 26 into its component parts thus: 2+6=8: ergo, it is plain to the Kabbalist that whenever the word Tobh (good) occurs in the Scriptures the Deity is meant (IHVH--Jehovah).

Some of these deductions are very interesting. See for instance the exposition of Exodus 11, 2, in the "Zohar"2, 11b. When Moses was born, it is said "And she (the mother) saw him that he was a goodly (literally, good) child." Rabbi Jose deduced ~~said~~ that "the mother beheld the light of the Shekinah shining within him", and according to both the Talmud and the Midrash "the house was filled with Or(light)." ~~It was by this same method that the author of the Kabbalistic work "Shelah" discovered that the reduced number of the letters composing the Hebrew En-Soph (Infinite) amounts to 207=9: precisely the same as that of Or and of Adon Olam(the Lord of the Universe).~~

When one considers these exhaustless means of interpretation at the disposal of the Kabbalists, it is not in the least surprising that they could twist and interpret any text of Scripture to suit their own purposes.

Another rule which the Kabbalists often employ is the Notarikon. According to this the initials or finals of a whole phrase make one word, and *vice versa*; for instance, war-- We Are Ruined.

Besides these inexhaustible means, there are several additional rules; so that if the point in dispute cannot be settled by any one of the above-named rules, others may be brought forward. Thus, if the Gematria and Notarikon should fail to produce the desired effect, the Temurah (Permutation) is resorted to, by which means each and every one of the twenty-two letters of the Hebrew alphabet may be substituted for another. There are about twenty-eight alphabets of that category. The At-Bash alphabet--formed by pairing the first Hebrew letter, Aleph (A), with the last, Tau (T); the second letter, Beth (B), with the last but one, Shin (Sh); etc.- is the most frequently used. By this canon the Aleph (A) can assume the character of Tau (T), and vice versa, Beth the character of Shin(Sh); etc., as here shown (read from right to left:-

THE ATBASH ALPHABET

LK MI NṬ ṢḤ 'AZ PV TsH ḲD RG ShB TA

Permutation of letters seems to have been in practice centuries before our present era. We meet traces of its use as early as the time of Jeremiah, when BaBeL (Babylon) is called SheShaK. Now if the letters BBL are placed over SSK we see that Jeremiah made use of the At-Bash alphabet. If this were the only instance, we might call it an accident; but there is another example (ib. ~~li. 1~~), where the Chaldeans Hebrew KaSDIM) are called L'BKaMI, by the same permutation process of the At-Bash alphabet.

Jer 25:26, 51:41

Considering the number of their alphabets, we understand how easy it is for the Kabbalist to predict anything and everything. But copious and all-sufficient as this system would seem to be, the Kabbalists have yet another resource: by this last, the alphabet is divided into three sections forming triads composed of three letters, and the letters of the same triad are interchanged one with the other. See diagram p.

with the other. (See diagram, page 1).

The authorship of the Zohar is ascribed to Rabbi Simeon who lived in the second century, A.D. It is the corner-stone upon which the whole structure of the Kabbalah rests. It was much used by Maimonides and other leading rabbis during the middle ages, and various attempts to deliver the Jews from oppression were made by means of supposed prophecies disclosed by means of the Kabbala. Abraham Abulafia in the thirteenth century, born in Zaragosa, Spain, and the famous Sabbathai Zebhi in the seventeenth century, born in Smyrna, are examples of those who tried it but who failed miserably. The latter particularly gained a great multitude of adherents, and made plans to capture Constantinople, not by the sword, but by miraculous agency, but was seized and cast into prison, where he afterwards embraced the Moslem faith. He was not liberated however, and died in prison

The number of the Hebrew books and commentaries on the Kabbalah amounts to thousands.

During the ages midway between the time of Christ and the present the Kabbalah as a theosophic system attained a great vogue among the Jews and some mystic sects among the Christians were strongly influenced by its teachings. The Encyclopaedia Britannica gives an account of these doctrines, as follows:—

GOD MANIFEST IN THE FLESH

THE KABBALAH.

KABBALAH is now used as the technical name for the system of theosophy which began to be developed among the Jews in the 10th century, and which has also played an important part in the Christian church since the Middle Ages. It is only since the 11th or 12th century however, that Kabbalah has become the exclusive appellation for the renowned system of theosophy which claims to have been transmitted uninterruptedly by the mouths of the patriarchs and prophets ever since the creation of the first man.

The Zohar , a commentary on the Pentateuch, written in Aramaic, is the Bible of the Kabbalists. There are several essential Christian doctrines taught in the Zohar, as that of the Trinity and the Atonement.

The cardinal doctrines of the Kabbalah embrace the nature o of the Deity, the divine emanations or Sephiroth, the creation of the world, the creation of angels and man, their destiny, and the import of the revealed law. According to this esoteric doctrine, God, who is boundless and above everything, even above being, or capacity for thinking, is called En Soph; He is the space of the universe containing all created things, but the universe is not his space. In this boundlessness he could not be comprehended by the intellect or described in words, and as such the En Soph was in a certain sense Ayin, non-existent. To make his existence known and comprehensible the En Soph had to become active and creative. As creation involves intention, desire, thought, and work and as these are properties which imply limit and belong to a finite being, and moreover as the imperfect and circumscribed nature of this creation precludes the idea of its being the direct work of the infinite and perfect, the En Soph had to become creative through the medium of ten Sephiroth or intelligences, which emanated from him like rays proceeding from a luminary. The first Sepira contained within itself the other nine, the second, when emanated from the first, contained the other eight, and these were successively emanated, the one lower from the next higher till the ten were manifested. The ten Sephiroth, which form among themselves and with the EnSoph a strict unity, and which simply represent different aspects of one and the same being, are respectively denominated (1) The Crown, Ehvah I am (2) Wisdom, Yah (3) Intelligence, Yehovah-Eternal (4) Love, El Mighty God (5) Justice, Eloha Almighty God (6) Beauty, Elohim Almighty (7 Firmness; (8) Splendour, (9) Foundation, and (10) Kingdom. These emanations each contained both male and female principles, by which they formed conjunctions each with the Sephira both above and below, and thus the successive emanations were effected. The ten Sephiroth are represented in the form of a man, whose different members are constituted of the dif ferent Sephira. They are arranged in three groups of threes, the tenth encircling all the other nine, and constituting the shechina, or divine halo, which encompasses the whole by its all-glorious presence. Within the trinity of triads there is besides a trinity of units, made up from the 1st, 6th, and 10th Sephiroth. Besides these each Sephira is of a threefold nature.

In this all-important doctrine of the Sephiroth, the Kabbalah insist upon the fact that that these potencies are

proceed from En-Soph to Ehvah and so on down according to grades

En Soph
↓
1. Crown. Ehveh. "I am"
2 Wisdom. Yah
3 Intelligence. Yehovah "Eternal"
4. Love. El. "Mighty God"
5. Strength or Justice Eloha. "Almighty God"
6. Beauty, Elohim "Almighty"
7. Victory. Yehovah Zebhaoth "Eternal of Hosts"
Vigour 8. Eloha Zebhaoth "The Almighty God of Hosts"
9 Foundation. El Hai "The Living God"
10. Kingdom, Adonai or Shekinah "The [illegible] Deity."
The Emanation

not creations of the En Soph, which would be a diminution of strength on their part; that they form among themselves and with the En Soph a strict unity, and simply represent different aspects of the same being, just as the different rays which proceed from the light, and which appear different things to the eye, are only different manifestations of one and the same light; that for this reason they all alike partake of the perfections of the En Soph, and that as emanations from the Infinite, the Sephiroth are infinite and perfect like the En Soph, and yet constitute the first finite things. They are infinite and perfect when the En Soph imparts his fulness to them, and finite and imperfect when that fulness is withdrawn from them.

The conjunction of the Sephiroth produced the universe in their own image. The world reveals and makes visible the Boundless and the Concealed of the concealed. And though it exibits the Deity in less splendor than the Sephira, because it is further removed from the primordial source of light than they, still, as it is God manifested, all the multifarious forms in the world point out the unity which they represent. Hence nothing in the whole universe c n be annihilated. Everything, spirit as well as body, must return to the source whence it emanated. The universe consists of four different worlds, each of which forms a separate Sephiric system of a decade of emanations, and each of the first three of which gives birth to the next one in order. Each world has its prince. Th~~e lowest of these worlds is the world of Matter, or of (Action)~~. The highest of these worlds ~~is the abode of pure spirit~~ is most intimately allied to the Deity, and is perfect and immutable. The second is the world of pure spirit. The third is the abode of angels, and, being further removed from the primordial source, are of a less refined substance.They are divided into ten ranks, answering to the ten Sephiroth. The fourth world is the dwelling of the evil spirits, who are also divided into ten degrees. The prince of this world is Samael, the serpent who seduced Eve.

But the whole universe was incomplete till man was created. Man was created by the heavenly Adam, i.e. the ten Sephiroth. Everything is comprised in him, and he unites in himself all forms. The souls of the whole human race pre-exist in the world of emanations(the 1st), and are all destined to inhabit human bodies. Like the Sephiroth from which it emanates, every soul has ten potencies, consisting of a trinity of triads, the Spirit, the Soul, and the Cruder Soul. Each soul, prior to its entering into this world, consists of male and female united into one being. When it descends on this earth the two parts are separated and animate two different bodies. At the time of marriage these two are reunite but only in case the manis pure and his conduct is pleasing to God. The soul's destiny on earth is to develop those perfections the germs of which are eternally implanted in it, and it ultimately must return to the infinite source from which it emanated. Hence, if, after assuming a body and

THE KABBALAH.

sojourning upon earth, it becomes polluted by sin and fails to acquire the experience for which it descends from heaven, it must three times reinhabit a body, till it is able to ascend in a purified state through repeated trials. If, after its third residence in a human body, it is still too weak to stand the contamination of sin, it is united with another soul, in order that, by their combined efforts it may resist the pollution which by itself it was unable to conquer. When the whole pleroma of pre-existent souls in the world of the Sephiroth shall have descended and occupied human bodies and have passed their period of probation and have returned purified to the bosom of the infinite Source, then the soul of Messiah will descend from the region of souls; then the great Jubilee will commence. There shall be no more sin, no more temptation, no more suffering. Universal restoration will take place. Satan himself, "the venomous Beast", will be restored to his angelic nature. Life will be an everlasting feast, a sabbath without end. All souls will be united with the Highest Soul, and will supplement each other in the Holy of Holies of the Seven Halls."
-Zohar, 1. 45, 168; ii, 97, quoted in Encyc. Brit. vol 13,
-Art. Kabbalah.

And this is all discovered in the Pentateuch by the trained eye of the interpreter who is furnished with the infallible key supplied by the Kabbala

INTERPRETATION.

While it is true that the religions based on symbolism and allegory have passed away it is yet a fact that there are sects in both Christianity and Islam in which these methods have long been used. Owing to to the repeated and terrible invasions of Christendom by the barbarians of the North, the Christian nations and the Church was passing into that stage of retrogression which has been called "the Dark Ages." Churches, colleges, schools, libraries, Bibles, everything that ministered to learning was swept away, and a long period of darkness fell upon Europe in which it was enveloped for five hundred years. The Church had meantime ceased to be the body of Christ, or to be inspired by his Spirit, and had degenerated into an ecclesiastical system, with the Pope, [illegible] who was soon to claim all authority, spiritual and secular, over the minds of men, as its head. "The Papal system had established a secure despotism over the minds of men. The sources of all Christian truth were supposed to be furnished by Scripture and tradition; and the Church—by which was mainly meant the Pope—was held to be the infallible interpreter of both." **The Roman Catholic Church still claims divine authority for its interpretation of truth, whether of Scripture or tradition, with the result that tradition has been exalted, and the word of God has been made of none effect. Without such [illegible] assumed power of interpretation the Popes of Rome could never have tortured from the New Testament authority for all their monstrous assumptions. Well and truly does Abdul Baha say say of this: "The instructions of Christ are one thing, and the manner of the Papal Government is quite another; they do not agree.... How many tyrannies and oppressions have been countenanced, and how many punishments and tortures have been inflicted? Can any of the sweet fragranceS of Christ be detected in these actions?"* Here follows a terrible, but perfectly just arraignment of the papal power for its setting aside of the plainest teachings of Christ, as well as his example, and putting in their place an ecclesiastical system which has forgotten the liberty with which Christ has made his people free, and has again enslaved its followers with a yoke of bondage wholly foreign to the spirit of the gospel of Christ. This system was established during the "Dark Ages," when, Christianity, having first been corrupted by its victory over, and alliance with the Roman power, its institutions of learning and its products of Christian civilization were swept away by the repeated irruptions of barbarians from the north, and when, for many hundred years the Church was the only representative in the eyes of the people of truth, justice and law. Few copies of the Bible remained from the general wreck, and there were few except the priests who were able to read these, to say nothing of expounding them; they therefore very naturally received the interpretation that the Roman hierarchy put upon them. It was during this period of darkness, when the word of God was bound by ecclesiastical traditions and teachings of men that Islam found Christendom so weak and so incapable of holding its own before the fiery zeal of the followers of the Prophet.

At length, with the revival of learning the use of types and the printing press was discovered; Bibles were translated into the languages of the people and printed in cheap editions, so that the common people could buy and read them. They could then read for themselves the story of Christ's life and ministry; they could then see for themselves the

*Some Answered Questions, pp. 155,156

utter disagreement between his life and teachings and those of the ~~Roman Catholic~~ papacy. And so a great reform began which has resulted in freeing from the dominion of Rome many nations, which have now become the most progressive nations of the earth, and in which, despite so very much both in their public and private acts and motives that is dishonoring to the name of Christ, there is yet to be found a higher general plane of spirituality than in any previous age since the glad tidings of great joy were published to the world. True to her policy to hold the dominion of the world in her own hands and make akk kings and all people her vassals, the Church of Rome violently opposed the circulation and the reading by the people of the Bible. Except as it has her interpretation,it is a dangerous book to put in their hands. And this is her attitude toward the Bible to the present time. Is it due to this that all the nations that have submitted to the authority of the Pope have fallen to the second rank as compared with the Protestant nations that have jealously preserved for their people an open Bible, and the right of every man to read it without dictation by priests or interpreters.

19 ~~98~~ Socrates & Euthydemus

moment when the name of Napoleon was greater and his exploits more wonderful in the eyes of ~~any~~ the world than those of Alexander the Great or Julius Caesar's had ever been in the days of their greatest victories. Archbishop Whately a distinguished English prelate published a book in which, in order to show the unsoundness of the arguments of the sceptics of that time he demonstrated that by the same mode of reasoning which they employed it was quite possible to ~~make out a very good case against the fact~~ ~~that~~ to prove such a person as Napoleon ever lived. So the ~~arguments~~ methods employed by the Behaiis to prove the unreality of the miracles of Jesus, would be just as effective to prove that there was never such a person as Jesus ~~or~~ no such person as Beha Ullah.

Plato (Aflatun) tells us in one of his dialogues about a discussion which his great master Socrates held with ~~Dionysodorus~~ Euthydemus a Sophist who argued that words were lifeless things and that they were therefore without sense or meaning. In the story of Shems-ed-Deen and his daughter it is related ~~that the~~ Efrit changed himself into the form of a mouse then into ~~that of~~ a cat then into that of a dog, then the dog became an ass and the ass a buffalo ~~then~~ the buffalo became again the Efrit. In the mouth of ~~Dionysodorus~~ Euthydemus words became like the Efrit in the variety of their transformations

[illegible]

So that even Socrates the wisest of mankind had to confess that ~~they~~ his opponent were invincible in the use of the arguments ~~they~~ he chose to employ. Socrates then praised ~~them~~ Euthydemus: first for his indifference to public opinion; for said he most persons would rather be refuted by such arguments than to use them in the refutation of others. Secondly he remarks upon their impartiality; for they stop their own mouths as well as those of other people. Thirdly he notes their liberality which makes them give away their secret to all the world.

BEHAISM AND CHRISTIANITY.

Chapter XLIII

"As I passed along, and observed the objects of your worship, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom, therefore ye ignorantly worship, him declare I unto you." (Acts 17:23).

It is the contention of our Behai friends that they hold to all the doctrines of the New Testament in common with the followers of Christ,—that they are in entire agreement with us in respect to the facts of the Gospel record, our only difference being in the interpretation of the facts. If this view is correct, it is a fact to be welcomed, for if we are relieved of the duty of convincing them of the facts it leaves us more free to give our attention to their interpretation. And whenever any real basis of accord can be found, either as to the facts, or the interpretation, the area of the controversy is narrowed, and the real issue between truth and error is more clearly defined.

The questions at issue between Behaism and Christianity range themselves under three heads: viz., those relating to God, those relating to man, and those relating to immortality. All other questions are subsidiary to, and dependent on these.

As a result of our inquiry we find that the Behai and the Christian conceptions of the nature of God, and of his relations to the world are, in some important respects, in apparent harmony. God is infinite, man is finite; God constitutes all things, but all things do not constitute God; God is the creator of the universe, and he is distinct and separate from the works of his hands; God reveals himself in the universe, but the universe does not exhaust his resources, God transcends all his works. God loves the world, and has manifested himself to the world in the flesh; God, in his Spirit, is immanent in the world, sustaining and controlling all things; God is holy, he hates sin, and loves righteousness. In all these and other things of less moment, as concerns the doctrines of the two faiths, there is apparent agreement between Behaism and Christianity.

But when we come to the interpretation of the doctrines we find no longer agreement, but antagonism. Jehovah, the God of all the earth, the God of Abraham, and of all his spiritual children, is, as we believe, a personal God. He has the personal attributes of will, of reason, and of love. That is, in the highest qualities of our being he is like ourselves, and therefore it is possible for us to know him; only in him these attributes are infinite and perfect, not finite and imperfect qualities, as with us. Therefore his life must be imparted to us before we can know him truly He is our Father, and we are his children; he is not far from each one of us, though he is the high and lofty one who inhabiteth eternity. For he is our dwelling place, and he also delights to make his own abode in the heart of the meek and contrite worshipper. He invites us to come to him in prayer, to ask of him forgiveness of our sins, to seek his help in our weakness. He gives us deliverance in our hours of temptation, he gives us peace in the midst of our bitterest conflicts, he takes away our sin, and clothes us in the robe of his own righteousness. We go to him as to a friend in whose love and in whose faithfulness we can trust absolutely, and we are never disappointed; and he invites us to come to him directly, without the intervention of priest or any mediator except himself, his ear being ever attentive to the cry of the humblest of them that seek him.

The God of the Behai is not described in such terms as these. He cannot be described in any terms known to human speech, nor can he be conceived of, in any manner or form, by the human mind. He is not a personal God, he has no will, he has no reason, he has no feeling of love for his creatures, in any true meaning or sense of the terms; he has no attributes of any kind. He is " "an unknown God". And he is unknowable. Neither in any revelation which has been given in the past, nor in any which will be given to the world in the future will he ever be made known. For man has no faculties by which it is possible for him to know God. Love, and truth, and righteousness and mercy are qualities which the human mind is capable of apprehending. Therefore they cannot belong to God, for nothing, according to the Behai doctrine of God belongs to him which man's faculties can apprehend. Man can know the Manifestation, and all that man can know of the infinite God is what he finds in the Manifestation. And the Manifestation is, in common with man, finite in all those qualities of personality which are man's highest possessions. These do not endure, but pass away. It is through a colored glass that we must read what Beha Ullah says about God, it is in the light of qualifications such as these that we must interpret anything that is taught in Behaism of God's attributes or God's works. When Abbas Effendi speaks of God as willing, and thinking, and loving, we are informed that these terms are anthropomorphisms, or metaphors, such as we use in speaking of nature, that these are symbols adopted as a convenient terminology, and that they do not tell us anything about the real nature of God, for that we do not know, and cannot learn. The "Reality of Divinity", the Divine impersonal Essence is not itself the creator, nor can any of the attributes mentioned above, not even consciousness be predicated of it. For it lies entirely and absolutely without the categories of human thought. It is true that Abbas Effendi declares that God has consciousness, but if it is like what we know and understand by consciousness then it follows that we have faculties by which we can know one attribute, at least, of the unknowable God. And if we can understand that he possesses consciousness, why may it not be in our power to understand other things about God? Evidently what is said about God's consciousness by the Behais is also intended to be understood metaphorically.

The Essence does not create the worlds, nor does he have any direct participation in any act of creation. It is the Primal Will, the Demiurge of the Gnostics, a "manifested" Spirit unto whom alone the works of creation are ascribed, and to whom all that is attributed to God as existing and working is alone applicable. Even this Primal Will. This "Universal Manifestation" cannot be known directly, except as, once in ten or twenty thousand years or more he may be revealed to the world and dwell with men in the flesh for a few years time. During all the rest of the world's history God can only be known at all as he is represented by the minor Manifestations, of whom there ~~are~~ is one, of higher or lower degree, present at all times in the world, save in the periodical epochs of deepest darkness. Only in the form of one of these Manifestations does the Essence attain to personality through which it is possible to speak of it as "He". What it is in its impersonal being nobody can know but the Manifestation, and he cannot make the secret known to his followers, he cannot in any way communicate the mystery to them, for they have no faculties by means of which they could comprehend the revelation if it were given them. It is forbidden to seek. The Behai doctrine that everything except negations that is predicated of God refers to the Manifestation, and not to the Essence, could not have stronger expression than in the words of Abbas Effendi, which we quote from their latest book published in English, "Some Answered Questions".

BEHAISM AND CHRISTIANITY

"Minds are powerless to comprehend God, and the souls become bewildered in explaining him. 'The eyes see him not, but he seeth the eyes. He is the Omniscient, the Knower.' (Koran, Sura 6). Consequently, with reference to this plane of existence, every statement and elucidation is defective, all praise and all description are unworthy, every conception is vain, and every meditation is futile. But for this Essence of the essences, this Truth of truths, this Mystery of mysteries, there are reflections, auroras, appearances and resplendencies in the world of existence The dawning-place of these splendors, the place of these reflections, and the appearance of these manifestations, are the Holy Dawning-places, the Universal Realities and the Divine Beings, who are the true mirrors of the sanctified Essence of God. All the perfections, the bounties, the splendors which come from God, are visible and evident in the Reality of the Holy Manifestations, like the sun which is resplendent in a clear polished mirror with all its perfections and bounties. If it be said that the mirrors are the manifestations of the sun and the dawning-places of the rising star, this does not mean that the sun has descended from the height of its sanctity and become incorporated in the mirror, nor that the Unlimited Reality is limited to this place of appearance. God forbid! This is the belief of the adherents of anthropomorphism. No; all the praises, the descriptions, [illegible] [illegible] and exaltations refer to the Holy Manifestations. That is to say, all the descriptions, the qualities, the names and the attributes which we mention, return to the Divine Manifestations; but as no one has attained to the reality of the Essence of Divinity, so no one is able to describe, explain, praise or glorify it. Therefore all that the human reality knows, discovers, and understands of the names, the attributes, and the perfections of God, refer to these Holy Manifestations. There is no access to anything else: 'the way is closed, and seeking is forbidded.'

Nevertheless we speak of the names and attributes of the Divine Reality, and we praise Him by attributing to Him sight, hearing, power, life, and knowledge. We affirm these names and attributes, not to prove the perfections of God, but to deny that he is capable of imperfections..... Accordingly all these attributes, names, praises, and eulogies apply to the Places of Manifestation; and all that we imagine and suppose beside them is mere imagination, for we have no means of comprehending that which is invisible and inaccessible." l. c. pp. 168-170.

To the seeker after God Beha Ullah offers himself, [illegible] [illegible] "~~so that~~ "He as God sitteth in the temple of God, showing himself that he is God." Yet it is the belief of the writer of these pages, [illegible] for reasons which will be given further on, that the "lawless one" to whom Paul refers above, is neither Beha Ullah nor Abbas Effendi. The [illegible] transcendent God of the Behai is an unknown God, but he is not ignorantly worshipped by the Behai. The believer is taught that he cannot worship this unknown God at all, he can only worship the Manifestation.

Christ does not teach us so to think of the Father (Christ is not a created Creator) Christ is the Creator of the worlds, but the Father is also the Creator. "My Father worketh hitherto, and I work"; Christ raises the dead, ~~an~~ and the Father raises the dead, and quickens them; The Son loves the Father, and the Father loves the Son; the Father wills that all men shall honor the Son even as he wills they honor the Father. And God is not alone the Father of our Lord Jesus Christ; he is the ~~Divine~~

Divine Father of all men, and so in a special sense of all who are brought into relations of sonship by adoption, through faith in Christ. After his resurrection Christ gave word to his disciples, "I ascend unto my Father, and your Father; and to my God, and your God." He taught his disciples to offer to the Father that beautiful prayer, consisting as it does of the elements of all true prayer in a few brief sentences, beginning, with "Our Father who art in heaven, Hallowed be thy name." And the Father bore witness to the Son, at his baptism, "This is my beloved Son, in whom I am well pleased." And again at his transfiguration, "This is my beloved Son, in whom I am well pleased; hear ye him." The Father hath been seen by no man at any time He has sent his Son into the world that men may know in him, the Father. "Behold my son," we hear the Father say.. "In seeing him you see me; in obeying him you obey me, in loving ~~and obeying~~ him you love ~~and obey~~ me; in receiving him , in receiving of him the impartation of his life, you receive me. For what he is I am, and what you find in him of holiness, and love, and grace, and every perfection of human and divine character is just what I want you to know of my attributes, of my character."

Christ is not a mirror, reflecting to the world an effulgence which hides itself in its excess of light, and concerning which the beholder can only know the mirror, all knowledge of the light reflected in it being denied him. He is not a reflector of light, he is the giver of life. He is an "educator" of men, of the highest order, but it was not to educate men that he came into the world. In his prayer for his disciples in the upper room, before he went to be crucified, he said, "The glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." Christ is the Godman, and in his union, at once with the Father and with the believer, he brings the soul that has committed itself to him in love and faith into the immediate presence and knowledge of God, the transcendent, Almighty Father. That he should give eternal life did he come, "And this is eternal life", he says in that same prayer to the Father, "that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

To know God, and to know about God are very different things. The few persons who have been associated with Beha Ullah and Abbas Effendi on terms of intimate friendship consider themselves highly favored above those who have heard of them only by the hearing of the ear. The leader of men rules by the force of his genius, and the world knows him only in an impersonal way, by means of the things that he brings about, the man himself is known only to those who come under the sway of his personality in heart to heart communion. The personal knowledge of the Prophet gained by the Companions Ali and Abubekr during years of close and familiar personal intimacy, is, throughout the world of Islam, held to be of a higher order than that of the theologians of Baghdad, who in after times wrote learned disquisitions on his life. God also can only be truly known through the personal, filial relationship which it was Christ's mission to establish between men and God. When Christ gave up his life on the cross the veil of the temple was rent in twain, the great curtain which shut out the Holy of Holies from the approach to God's presence of any but the High Priest on the great day of atonement. Henceforth there should be no longer any earthly mediators. For Christ has himself become the Divine Mediator between God and man, and to be united with Christ is to be united with the Father, and to know God.

BEHAISM AND CHRISTIANITY

Behaism does not teach men to know God, and does not offer to do so. Abbas Effendi very properly insists that God cannot be known by man's natural faculties. The Christian is in entire agreement with him thus far. But there the Behai ~~he~~ stops. Thus far and no farther is his final word.. "There is no access to God; the way is closed, and seeking is forbidden". You may know about God, or rather, you may know what he is not. But Himself you may not know.

The Christian cannot accept the Behai interpretation of God. He cannot consent to give up his loving and beloved Divine Father, Saviour, Advocate, and Friend that sticketh closer than a brother for a God so far away that of him he can know nothing whatever. The Christian believes that his own conception of God is the true interpretation of the revelation given in the Old and the New Testaments, and that it is an infinitely higher and worthier conception than that of the Behai. The Christian's God is not a God unknown and unknowable, but one who seeks ever to reveal himself in Christ to every human heart as a loving Father, and that each child of his by nature shall become his child by choice, and know him as his Father. To all such, Christ is an ever present helper and comforter, for them he pours out that wonderful prayer to the Father: "that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: thatthe world may believe that thou hast sent me."

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Philo

It is a mistake that to assign any quality to God would be to limit him. Neither he is absolutely unlimited, and [illegible] unknowable [illegible] 5. [illegible] "Of God, we can only say that he is, not what he is."

Having thus [illegible] God, he then endeavours to dehumanize him. The object of the philosophic [illegible] into a new and bewildering hypothesis. This [illegible] occupy the place previously assigned to God in the [illegible] of [illegible]

[illegible] The Metatron, the Word,
the Spirit [illegible] the Shekinah
of Maimonides [illegible] 1650

[illegible] Thompson

[illegible] p. 57. [illegible] Thompson

[illegible] Astronomer [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Causes [illegible]

[illegible]

[illegible]

[illegible] or [illegible]

[illegible]

[illegible]

Interpretation

All Bible reading is interpretation else it would be meaningless. So all reading is interpretation. And all hearing and seeing. Sensation perception concept. Words are symbols. facts interpretation

~~Essence or The conception of — Baal had been with The Canaanites is manifest of the same [illegible]~~

Subject Index

Interpretation
~~Christianity~~. It has been said that the Jews rejected Christ-
because they read the prophecies concerning him literally instead of fig-

uratively. There is
as so often
There was one
~~that~~ were mis-
"literally" viz
acted as a
a King.
Coming of the Messiah
and with the great
expectation of
prophecies in
they did.
But there was
~~they [illegible]~~
which told of his
death.

one of those ~~half~~ partial truths which
more deceptive than untruth
class of prophetic utterances above the [illegible]
understood by being read
those relating to his char-
Conqueror and his glory as
~~[illegible]~~ in this character that the
had become with the leaders of the people
mass of the people a great national
was easy for them to read these
the grossest of literalism and this

another class of prophecies which
refused to read literally viz those

sufferings his humiliation and his

Even Christ's chosen disciples up to the very hour
his crucifixion continued to treat all his references to the subject
as metaphorical. Peter even went so far as to rebuke him for talking
about such things as if they were true or ever could be true
And on his final journey to Jerusalem just before his crucifixion Luke x-
later that when he again pressed it upon their attention that this
journey with them was to be his last. that all things that were written
by the prophets concerning the Son of Man should be accomplished, that
He should be delivered up to the Gentiles to be mocked and spitefully entreated
~~[illegible]~~ spitted upon scourged and put to death and that the third
day he should rise again. And Luke tells us that they understood nothing
of all of what he spoke to them. To them it was all ~~[illegible]~~
highly figurative prophetic utterance with some recondite meaning which
only the prophets could be expected to understand Luke 18.$^{31-34}$

Sep. 38

Index of Subjects

Interpretation continued. The two witnesses of Rev 11. are identified by the Bahais as Mohammed and Ali. all the particulars in the account given of them by John being obtained by interpretation. John says their dead bodies shall lie in the street of the great city which spiritually is called Sodom and Egypt. The place where our Lord was crucified which was included in the dominions of the Beni-Ummaya – the Beast is identified as Jerusalem. Their bodies mean the religion of God which had in their followers become dead and the street means open to public view. The Beast who persecuted and killed them, i.e. their religion was the Beni-Ummayah. the Damascus Caliphs. The three years and a half are converted into 1260 by an interesting process. Three and a half days according to a well known prophetic usage stands for three and a half years. Of course three and a half years reduced to ~~days~~ months would make forty two months and that reduced to days would make twelve hundred and sixty days. Now count these again as years. and we have 1260 years. which is the Cycle of Islam

There is one ~~or two other~~ flaws in this exposition. ~~In the first place John tells us that~~ In the first place "the place where our Lord was crucified" is taken literally though John ~~tells~~ indicates that this description is to be spiritually interpreted. In the next place one day in this exposition is not counted as one year but as 360 years. ~~Why is not taken for a year why is it a day. If one year makes three by the same rule of interpretation~~ these two witnesses who are to prophesy 1260 ~~years there is a hitch~~ and by the same rule of interpretation they would live 1260 × 360 = 453.600 years before being put to death and the cycle of the Koran closed

Subject Index

Interpretation cont.

He was a man commissioned of God with the testimony of great signs and wonders to deliver his people from bondage and lead them to the Promised Land, a man admitted into so close a fellowship with God that his face was transfigured before those who looked upon him. He was a man of commanding personality whose character disconcerted and divided his enemies, and he combined the offices of prophet, priest and king. At his birth his life was sought by the king and his death and burial were attended with miraculous interpositions.

In all these things Jesus was like Moses, though so unmeasurably greater, "as the builder of the house is greater than the house". ~~Not all of these resemblances~~ It was not possible for the Jews to recognize at the time all these resemblances as it is possible for us but it would have been easy for them to ~~have seen~~ see enough of them had they sought them with open hearts to have led them to accept him as the Messiah. And then, if they were able still to doubt, there was the testimony of John the great prophet who had now arisen in Israel, and who was acknowledged as such by Jerusalem and all Judea and all the region round about Jordan.

No it was not because they read the prophecies literally that the Jews rejected Jesus it was because they were unwilling to accept the most cumulative evidence as both literally and figuratively interpreted, because they had forsaken the plain word of God in their teachings and had made it void in their traditions. Had they even had any excuse for rejecting him as the Messiah they still knew him to be a prophet, and those who knowingly kill God's prophets have already rejected God.

See 40

Subject Index

Interpretation cont from p 33.

So little did they comprehend that immediately afterwards according to Matthew John and James brought their mother to them to intercede for them in the distribution of the high places of authority so soon to be made. Even at the last Passover that Jesus ate with his disciples as he was telling them of his approaching crucifixion they were wrangling as to who should be greatest in the Kingdom. The fact is that the Scribes and Pharisees had invested the whole doctrine of the Messiah as well as of the law with a web of false interpretation which so [illegible] the truth that it was impossible that they should recognize the Messiah when he came. With the exception of the class of prophecies mentioned above most of the prophecies that were fulfilled before the crucifixion of Christ were fulfilled literally and could easily have been verified. And with that exception the prophecies that have been spiritually [illegible] in the Church were those relating to his post-resurrection life in the Church, with which the Jews of his time had nothing to do.

There was but one indeed of all of whom the Scripture record gives any account who truly interpreted the prophecies in that last dark hour when Jesus hung on the Cross and when his disciples all thought their love for their master was vain - [illegible] unable [illegible] with an utter [illegible] of faith in their [illegible] his words and those of the prophets literally fulfilled. They had so utterly committed their minds to a figurative interpretation [illegible] things that they [illegible] to [illegible] the [illegible] and [illegible] strange situation [illegible] and they did not do so till they actually saw the risen Christ standing in their midst. The one who [illegible] the [illegible] was the thief on the Cross who with him suffering was enabled to enter into the fellowship of thy sufferings and to see him at once the royal victim and the royal Conqueror

The Messiah was to be a son of Abraham Isaac Jacob. David. he was to be born in Bethlehem. These were facts in his life easily verifiable. He was to be a prophet like Moses. Moses was a great prophet who professed to be charged with the message of a new revelation from God. ~~He was a man very~~ ~~close to God~~ He revealed God in a new name and in a new character Jehovah. the Lord God merciful and gracious. long suffering and abundant in goodness and truth. He was a legislator, whose law was to become in its ethics the foundation of the legislation of Christendom. He was a man as modest and unassuming as he was great. a man, said in the words of another, who was one of the greatest mortals who ever walked this earth yet whose meekness was one of his most distinguished qualities.

INTERPRETATION.

It is customary for the Bahais to ssay that the Jews rejected Jesus because they interpreted literally the prophecies concerning him, that BBB Jews and Christians rejected Mohammed by interpreting literally the prophecies concerning him, and that Jews, Christians, and Mohammedans reject Baha for the same reason. But theJews interpreted the Old Testament allusiond to Christ in ~~exactly~~ accordance, [illegible] ~~the same way that~~ the Bahais interpret the New Testament allusions to him,--~~those that~~ BBBBBBBBBBBBB [illegible] [illegible] those that agreed with their preconceived notions they interpreted literally, while those that disagreed, they interpreted allegorically. Thus, all that was said by the prophets about the Messiah's kingship, and the glory of his reign, was taken in a literal sense, while all that was spoken of him as a sufferer was considered figuratively. Just so the Bahais read everything that is written in the Gospels concerning Jesus' birth at Bethlehem, and of his life up to the BBBBBB beginning of his ministry as literal, while all that relates to his [illegible] resurrection, BBB to the events of his risen life, and to his ascension, these they interpret figuratively, ~~as they do all that relates to his miracles~~. The Jews were guided in their interpretations by their wishes, so the Bahais are governed by ~~their necessities~~. Baha did not work miracles, and he did not rise from the dead, therefore it was necessary to show that Jesus did not work miracles, and did not rise from the dead. Yet they show a very surprising desire to have Baha appear as a attention of their devotees to the forms of their worship. The gods of Greece were, in fact, quite inferior ~~beings~~ in moral character to the Greek philosophers, as the latter soon discovered. They therefore conformed to the worship of the popular gods only as much as was politic, while they themselves devised various systems of philosophy, all of them having their basis in the conception of one impersonal essence of some character, as the unifying principle of all life.

II Philo and the Hellenists

Next to the Greeks, the Jews could justly lay claim to intellectual superiority among the nations, [illegible] ~~and~~ it was not ~~at~~ strange that many of their number who were not attracted by the Greek mythologies should have found much to interest them in the profound speculations of Greek philosophy. The Greek language was spoken everywhere, not only by the learned but by the unlearned. It was the language of the court and of the camp, the language of literature, and the language of the bazar. The facinating writings of their sages were everywhere to be found, and despite the efforts of the rabbis to prevent it, there was a large number of the Jews who became imbued with the spirit of Hellenic thought. Alexandria became the center of this aspect of Judaism, and Alexandria was ~~the home, at one time~~ at one time, according to Josephus, the home of a million Jews, ~~according to Josephus~~. The most distinguished of the Jews who became Hellenists was Philo, who lived in Alexandria during the period of Christ's earthly ministry. Philo was himself a philosopher of very high standing, and he was a loyal Jew, believing in the teachings of the law. But he believed also in the basic principles of Greek philosophy, and he thought it was possible to reconcile the two with each other. He therefore devised an allegorical system of interpretation by means of which he was able, as he thought, to make the two agree. He succeeded, (as did the Scribes and the Pharisees in the use of a similar system to reconcile the teachings of the law with their traditions,) but it was accomplished, as Christ told the Pharisees, by making void the word of God.

Philo was born in Alexandria, 20 years before the birth of Christ, and he was therefore fifty when Christ began his public ministry. He was thoroughly versed in the lore of the Greeks, and was familiar with the allegorical system of the Stoics, by means of which they had transformed the lascivious stories of Homer about the gods into ethical parables. Before Philo's time Aristobulus had made an attempt to derive the whole system of Aristotle out of the Bible. "Thus when we read that God stood, it meant the stable order of the world; that he created the world in six days, the orderly succession of time; the rest of the Sabbath, the preservation of what was created. Of course the Bible had not learned from Aristotle, but Aristotle, Pythagoras, Plato, and all the other sages had really learned from Moses, and the broken rays from all their writings were united in all their glory in the Torah." Philo was much more familiar with the terms of the problem before him than was Aristobulus, and what had been with the one little more than a theory was reduced by the other to a fixed system with its regular canons of criticism. According to this system changes might be made in the punctuation of a sentence, altering its meaning, and the mental substitution of the words necessary to give meaning to the sentence thus changed. Philo regarded the Septuagint, the Greek translation of the Old Testament, as itself inspired, and he taught that any word found in the Septuagint

¶ Philo's System of Interpretation

might be interpreted according to every shade of meaning which it bore in the Greek. All seemingly strange or unusual words or modes of expression and so also every particle, adverb or preposition had special meanings. So also the position of a verse, its succession by another, or anything in the construction of a sentence not quite according to the regular order indicated deeper meanings to be sought for. These were discoverable through the elaborate system of symbolism which he adopted. Numbers, as taught by Pythagoras, and improved upon by Philo, beasts, birds, fowls, creeping things plants, stones, elements, substances, conditions, sex—everything became symbolical in his hands, and so a term or expression might even have several and contradictory meanings, from which the interpreter was at liberty to choose. And after an allegorical interpretation had been given to a passage, this interpretation could even be made the basis for a further allegorical interpretation.

It is evident that, in the hands of a man of the consummate ability of Philo there would be no difficulty whatever in reconciling by this method the teachings of the Old Testament with the pantheistic philosophy of Greece. It could have been reconciled with anything the accomplished inventor of the system had chosen to exercise his talents upon. ~~Philo however was by no means the only Jew after Aristobulus who employed the allegorical method in the interpretation of the Old Testament, but he is the representative of the Alexandrian School of Hellenizers, the element in Judaism that was most influenced by pantheistic conceptions of the Deity.~~ Philo's doctrine of God was that he was absolutely distinct from the world, not only so far as his existence was concerned, but in respect to his relations to it. "God existd neither in space, nor in time; he had neither human qualities nor affections; in fact he was without any qualities, and even without any name, hence wholly uncognizable by man. This was the Platonic view.

GOD MANIFEST IN THE FLESH

But side by side with this, to save the O.T. doctrine of creation and providence, Philo held also to the doctrine of the Stoics of God as immanent in the world, in fact as that alone which is real in it, which is always working—that in short there was nothing in the world but God. These of course were theories inconsistent, one with the other, but philosophical systems are not usually consistent with themselves ~~in all their parts~~. The system of Philo could not admit of any direct contact between God and creation, and he adopted from Plato the idea of"archetypal ideas", to which he gave the name of "potencies" or "words", which created and sustained all things, and which were both wholly in God and wholly out of God.

MESSIANIC PROPHECY.

Beha Ullah appeals to the testimony of the Bible in proof of his claims, and he declares that all Messianic prophecy that was unfulfilled during the Christian and Mohammedan cycles relates to him. He refers to the Messianic prophecy in the n Ninth Chapter of Daniel, the prophecy of the seventy weeks, in which he agrees with Christian commentators that the prophecy was fulfilled in Christ. The seventy weeks are shown to begin with the Edict of Artaxerxes in 457 BC. and the sixty nine weeks are shown to begin at different dates, both terminating in to the ~~period~~ of the crucifixion of Christ. Employing this as an example of well attested biblical exegesis, Abbas Effendi proceeds to show that the 2300 days of Daniel, mentioned in the Eighth Chapter, ~~beginning with the prophecy of the seventy weeks with the edict of Artaxerxes to~~ and the time, times and a half ~~1260 days~~, and the 1290 days of Daniel, mentioned in the Twelfth Chapter also have a common termination, viz., the appearance of the Bab, in the year 1844 A.D. It is contended that each day of the Father counts as a year, and that, beginning with the first decree of Artaxerxes, as before, and counting by solar years, the terminus falls also in the year 1844, the beginning of the era of Beha Ullah. This is thought to be a biblical proof of Beha Ullah's mission.

Now there is no question that if we measure ~~one measures~~ backward from the year 1844 solar 2300 years it will ~~end at a definite date in the calender~~ bring us to the year 537 B.C., and that ~~one may~~ from that date forward to the original starting point will also measure 2300 years. No other reason is given for beginning with the decree of Artaxerxes, and no other reason is apparent. That decree was mentioned by Gabriel as the date at which the seventy weeks began, and ~~therefore this~~ that therefore is a sufficient reason for ~~counting it so in that instance~~ our beginning there for the computation of the 70 weeks. But the saint who told of the 2300 days made no mention of the decree to rebuild Jerusalem, nor was that subject under consideration at all in the Eighth Chapter ation at all in the eighth chapter of Daniel. Commentators of every class, Christian, Jewish, and infidel unite in making Antiochus Epiphanes the person described in ~~this~~ that chapter, who took away the daily sacrifice, profaned the sanctuary, and cast down the host. Daniel heard one saint ask of another saint how long should be the vision concerning the daily sacrifice, ~~and the daily sacrifice~~, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? ~~and the answer~~ The answer was given to Daniel himself. "Unto two thousand ~~evenings~~ and three hundred evenings and mornings; then shall the sanctuary be cleansed." Josephus and the First Book of Maccabees inform us ~~tha~~ that the daily sacrifice was re-established just three years after the desecration of the Temple by Antiochus. ~~and the~~ But the period of Antiochus' "transgression of desolation, and casting down of the host" his murder of the High Priest Onias, and of the Jewish deputies, his massacres of the leaders of the nation, and his introduction of pagan worship into Jerusalem lasted much longer, all these things doubtless covering the full period of 2300 days ~~month and day~~ There is nothing whatever in the context to connect these 2300 days with the ~~building~~ decree of Artaxerxes, and no reason why they should begin then rather than at the time of Antiochus nor sufficient reason for calling them years rather than days. Why then it may be asked do we count a year for a day in computing the period of the seventy weeks. The answer is, we do not. The Ninth Chapter of Daniel represents the prophet as engaged in prayer and meditations concerning the seventy years of the captivity, and he made a most earnest prayer to God, that he would cause his face to shine upon his sanctuary that was desolate. And while he was praying Gabriel appeared to him and made known to him that, ~~seventy weeks~~ not seventy years, now approaching their close, was decreed for the fulfillment of God's gracious ~~purpose~~ promise to Israel, but seventy sevens"were decreed to finish transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up vision and prophecy, and to anoint the most holy." What is meant by "seventy sevens?" Is it 490 days, or 490 weeks, or 490 years? If the statement stood quite alone it would be impossible to say which of these periods was in the mind of the angel. But the context shows that Daniel's thoughts were concerned with a period of years, and in consequence it is accepted by the consensus of Protestant interpreters, that a period of 490 years is plainly indicated. With this Abbas Effendi is in agreement This exposition is condensed from Cowles, and the reader is referred to the appendix for a dissertation by the same scholar on the biblical use of the word"day", which will repay reading.

The word has various significations in the Bible, but its usual meaning is just a day of twenty four hours. Noah was in the ark a hundred and fifty days before the water abated, Moses was in the Mount with God forty days; the fourteenth and fifteenth of Adar were called Purim, David prayed three times every day Christ was in the grave three days, &c. In one case it is used to symbolize a year, (Ezek. 4:5). In this case The children of Israel were condemned to a punishment equal to a year for each day of their unfaithfulness in the matter of the spies. This seems to exhaust the instances in the Bible of a day being used for a year. Peter says a day is with the Lord as a thousand years. Gen. 2:4 speaks of the day when God created the heavens and the earth. The creative epoch, as we are told by Abbas Effendi, has been illimitable in duration, yet Moses calls it a day. The separate creative periods are also called days, the coming of the Lord in judgment is called a day,&c. Abbas Effenditeaches that a prophetic day in Scriptural usage means a year, and then straightway interprets a prophetic day as three hundred and sixty years. The Twoitnesses of Revelation 11 are identified by him as Mohammed and Ali, and the three days and a half during which their dead bodies were exposed in the streets are said by him to represent the Cycle of the Koran, twelve hundred and sixty years, during which time the truth revealed in the Koran has been profaned by the folowers of those two prophets. The method is as follows: Three days and a half, as before explained, "As was before explained, in the terminology of the holy books three days and a half signify three years and a half, and three years and a half are forty and two months, and forty and two months twelve hundred and sixty days; and as each day by the text of the Holy Book signifies one year, the meaning is that for twelve hundred and sixty years, which is the cycle of the Koran, the nations, tribes and peoples would look at their bodies, that is to say, that they would make a spectacle of the Religion of God: though they would not act in accordance with it, still, they would not suffer their bodies—meaning the Religion of God—to be put in the grave." "Its a poor rule that won't work both ways." Let us apply this rule of interpretation to the 2300 days of Daniel 8:14. In the terminology of the Holy Books 2300 days signify 2300 years, and 2300 years are twenty seven thousand six hundred months, and twenty seven thousand six hundred months are eight hundred and twenty eight thousand days, and as each day by the text of the Holy book signifies one year the meaning is thatthe fulfillment of the vision of

MESSIANIC PROPHECY

Daniel takes place 528. 000 years after the second edict of

Ahasueras

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MESSIANIC PROPHECY.

Abbas Effendi asks "How can seventy weeks be right in one place, and sixty two weeks and seven weeks in another? These two sayings do not accord." He then shows that the sixty two weeks are apart of the seventy weeks, which is split up into three periods of seveb, sixty two, and one, making altogether seventy, and that the beginning of the seventy weeks and the beginning of the sixty two plus one weeks are different dates. The latter begins seven weeks after the former, namely, after the rebuilding of Jerusalem, which occupied seven weeks, and they both terminate at the same time, viz., the time of Christ. "The seventy years are thus completed, and there is no contradiction."

Taking this as an illustration of his method of exegesis, he thereupon pro in the eighth chapter. ceeds by a like method to show that Daniel has foretold the coming of Beha Ullah. (Give here the quotation from pp. 49 and 50 of "Some Answered q Questions")

The basis of this interpretation is the theory that a prophetic day is a year. On page - of the work from which we have quoted above we read ~~We are told that~~ "~~The day of the Lord~~ "In the Bible it is said: ' 'The day of the Lord is one year,"and are referred to Numbers 14:24 for the text, and that the 2300 days that shall elapse before the sanctuary is cleansed means 2300 years, which terminate in the year A.D. 1844, the year of the Bab's appearance. The beginning of the period is dated from the issuing of the edict of Artaxerxes to rebuild Jerusalem, B.C. 457.

There are many Bahais who are familiar with the Hebrew of Daniel and of Numbers. It will be difficult for them to find any text in Numbers 14, or anywhere else in the Bible which says that "The day of the Lord is one year." or anything which means this In 2 Peter, 3:8, it says "one day is with the Lord as a thousand years, but nowhere does it say or imply that a prophetic day means a year. There is no mention of the word day in either of the prophecies above mentioned. In the first the word employed by the prophet is seven, which, in the English Bible is translated week. "Seventy sevens", said the angel, are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and the prophecy, and to anoint the Most Holy.

In regard to the meaning of the phrase "seventy sevens" a writer familiar with the Hebrew original says,"A Hebrew reader coming to this phrase would say at once "this is not the usual form for weeks of days. The word means a seven; a heptad and is ~~used~~ formed from the numeral seven. The feminine plural is the form which is constantly used to denote weeks of days. This is the masculine plural, indicating at least something different from a mere week of seven days. In a few cases, where it means sevens of days, the word for days follows it to make the sense clear, showing that of itself it would not be taken in this se sense of seven days. See these cases, Dan. 10: 2, 3."There is no instance in the Hebrew Bible where this masculine plural form is used alone for weeks of days." To know therefore, to what things the phrase "seventy sevens" referred it is necessary to consider what things were in the prophet's thoughts This is shown in the second verse where he stated that his mind was occupied with the subject of the approaching termination of the seventy years of captivity prophecied by Jeremiah. The prophet was praying earnestly that the transgression of the people might be turned a away, and the answer came that not seventy years but seventy sevens were determined ~~upon the holy city~~ to finish the transgression and to make an end of sins and to make reconciliation for iniquity and to bring in everlasting righteousness, beginning from the date of the commandment to restore and build Jerusalem. In the 25th and 26th verses the seventy sevens are again mentioned, this time grouped into thre periods of seven, sixty two, and one. Under these circumstances the seventy sevens could mean nothing else than seventy sevens of years. This prophecy has nothing to do with a day for a year, it has nothing to,do with days at all; It has to do with periods of sevens and the kinds of sevens depends upon the context.

?70 years should be the period of these

~~[illegible] a period of days and~~

The prophecy in the eighth of Daniel relates to the desecration of the sanctuary and the taking away of the daily sacrifice, and the establishment of heathen worship in the Temple at Jerusalem. That this prophecy refers to Antiochus Epiphanes is the almost universal belief of Bible students, Christian and Jewish, the twenty three hundred days being interpreted as literal days. ~~as the word is used elsewhere in the Bible~~ The word in the original is here evening mornings, and on this account it is thought by some to refer specially to the morning and the evening sacrifices which would cease for 2300 times. This would correspond very closely with the actual time during which the sacrifices ceased, but the longer period, 2300 full days would include the period during which the High Priest Onias and the other chief men ~~of the people~~ (murdered) ~~and murdered~~ ~~and the massacre of the~~ and the four score thousand of the people were murdered by the minions of Antiochus. (Give an account here of Antiochus)

In Daniel ch. 12 ~~v[illegible]~~ it is said: (quote the whole chapter) Here the 1335 days are believed to relate to the death of Antiochus, and the 1260 and 1290 days to events occurring during the Maccabaean struggle against that arch enemy of the Jews and their faith. These are interpreted by Behai exegesis as so many years, and an effort is made to show that they point to events in the life of Baha Ullah . In v. 7 the man clothed in linen replied to the question how long it should be to the end of these wonders, that it should be a time, times and a half. The Behais agree with both Jews and Christians in interpreting a Biblical "time" as a year. ~~This is regarded by Christian exegetes as meaning three and a half years, a "time" meaning a year. So it appears to be regarded by~~ ~~the author of the Exposition on page~~ in Some Answered Questions p- ~~some friend~~. But more than this is needed if this passage is made to bear witness to Beha Ullah. The year is therefore reduced to days, and then the days reconverted into years. ~~But that does not satisfy~~ But ~~his requirements which seeks a testimony to Baha Ullah. He therefore reduces a "time", that is a year to days, and then in return he calls each of these days years.~~ By this means he obtains a period of 1260 years, and by making this period begin ~~at the right place, viz.,~~ at the date of the Hegira, he brings its terminus out at the date of the appearance of the Bab. ~~[illegible]~~ This makes each "time" count ~~for 360 years~~. not for one year but for 360 years. ~~[illegible]~~. This is not the only place where Daniel uses the word 'time' as a prophetic period. Daniel meaning it a period of 360 years. It is related in the fourth ch. of Daniel that Nebuchadnezzar was condemned to be driven out from the face of men and to dwell in the fields with the cattle till seven times should pass over him. Does this mean that Nebuchadnezzar lived and ate grass for 7 times 360 ~~[illegible]~~ =2520 years? But if a "time" in the book of Daniel means one year in the case of Nebuchadnezzar why should it mean 360 years in the supposed case of Baha Ullah?

[illegible]

MESSIANIC PROPHECY

~~[illegible]~~
The only reason given for beginning to count the 1260 years from the date of the Hegira is that this begins the era of the Koran And 1 1200 years from the beginning of the era of the Koran is the beginning of the era of the Bab. In both the eighth and the twelfth chapters the subject matter of the colloquies which the prophet overheard was the taking away of the daily sacrifice and the substitution of idol worship for the worship of Jehovah in the Temple, and the time that should elapse before the sanctuary should be cleansed. In each case the cleansing of the sanctuary is the end of the period, and no Jew could doubt that by the term "sanctuary"was meant the Temple. Several things are mentioned in connection with the desecration of the temple.There is,first,the taking away of the daily sacrifice and the setting up of the abomination that maketh desolate. This continued, according to the prophet, 1290 days. Josephus, writing after the event says it continued three and a half years. Three and a half solar years, according to Jewish computation would fall short of this number of days by eleven days. ~~Josephus~~ and his authorities ~~might easily have~~ been ~~mistaken to the extent of eleven days~~. In the eighth chapter two other things are spoken of, namely the treading down both of the sanctuary and the host. These things began at different dates, and as they all terminated at the same time, viz., at the cleansing of the sanctuary, when Judas Maccabeus and his hosts had taken Jerusalem, the periods of their duration would be different.

Three and a half years is a round number Men constantly speak of a month or a year when they mean only ~~that~~ the term is approximately that The prophet however ~~[illegible]~~ wished to make his dates exact

There was one event occurring soon after the cleansing of the Temple which no pious Jew could contemplate without gratitude to God, viz., his taking away of the mad and impious persecuter Antiochus. The language used in the 12th verse of Ch 12 would apply to such an occurrence better than anything else All these prophecies are claimed by Baha Ullah as relating to himself. To establish this claim he ~~he~~ makes the days mean years and a "time" mean 360 years, in place of one year, and he makes ~~them~~ begin with instead of with Antiochus Epiphanes the appearance of Mohammed at Medina as a prophet. ~~In that case~~

He makes the period of desecration of the Temple 1260 years, instead of 3 1/2 years, and makes this period exactly coincide with the "Cycle of the Koran" . If the 1260 years of Daniel began at the epoch of the Hejirah then it was Mohammed, instead of Antiochus Epiphanes who forbade the worship of Jehovah and instituted idol worship in the Temple of God. Neither Bahai nor Christian believe that Mohammed acted in such a character. The interpretation does not agree with the facts of history as understood by Bahai and Moslem, Jew and Christian alike. But the reading of the prophecy according to its plain and obvious sense is in harmony with well known facts concerning Antiochus Epiphanes.

We have seen that in the above prophecy Abbas Effendi makes ~~one year~~ one day ~~equal to one year~~ a day equal to a year do. In his exposition of the eleventh chapter of Revelation he makes ~~one day equal to 360 years~~ a day equal to 360 years. The two witnesses, who should prophecy 1260 days are declared to be Mohammed and Ali, each day, as before, standing for a year. These witnesses were overcome by the beast and killed. "And they of the peoples and kindreds and tongues and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves."(Rev. 11:9). The interpretation is as follows:

> "As was before explained, in the terminology of the Holy Books three days and a half signify three years and a half, and three years and a half are forty and two months, and forty and two months twelve hundred and sixty days; and as each day by the text of the Holy Book signifies one year, the meaning is that for twelve hundred and sixty years, which is the cycle of the Koran, the nations, tribes, and peoples would look at their bodies, that is to say, they would make a spectacle of the Religion of God: though they would not act in accordance with it, still, they would not suffer their bodies--meaning the Religion of God-- to be put in the grave. That is to say, that in appearance they would cling to the Religion of God and not allow it to completely disappear from their midst, nor the body of it to be entirely destroyed and annihilated."

Three and a half days are three and a half years, 3 1/2 yrs are 1260 ds, 1260 ds. are 1260 years

But why stop at 1260 years? It only needs to carry the computation one stage further, reducing the years once more to days and calling the days years, to get out of it 453600 years. And there is surely just as much reason for multiplying by 360 three times as for multiplying by that number twice. How shall we know, by such proof as this that the religion of God will not continue to be dead, and exposed to be made a spectacle of in the streets for nearly a half million years to come?

Suchmethods of proving that the prophecies of the Bible relate to Baha Ullah have no value except as they are sustained by the authority of the Manifestation. They are not convincing to the reason, and those who are ready to accept the authority of Baha on other grounds cannot find in such proofs as these any confirmation of their faith. And if we must go back to that authority to make good the proof offered we may as well depend on the authority without the proof.

For the benefit of those who have a superstitious faith in the magic powers of numbers the present writer would offer a suggestion on a point which seems to have been overlooked by the Behais. ~~Take the twelve hundred and sixty years of lunar time, [illegible] the date of the Hegira, [illegible] and add [illegible]~~

Take the "time, times and a half" of Daniel 12:3, count them as three years and a half, reduce these to days, 1260 days, count each day as a lunar year, take the thousand three hundred and five and thirty days of Daniel 12:12, deduct from it twelve hundred and sixty days and count each day of the remainder as a solar year, add these numbers together and they will make 1919. Divide this number mechanically by a vertical line in the middle and it gives the sacred number of the Bab twice. Therefore they should look for something very wonderful in the year 1919, perhaps a reincarnation of Baha Ullah. This ~~is~~ might be objected to on the ground that mathematics does not know mechanical division, and that the lunar and solar years cannot be added togeter, as their denominators are not the same, but it is certainly as legitimate to do this as it is to make 360 days out of one day and then to count each one of the new days as a year.

The subject of symbolic interpretation of Old and New Testament prophecies which are believed by the Bahais to testify to Baha Ullah will be considered in the chapter on Interpretation.

Jewish Encyclopedia
Prophecy

Foremost among the truths revealed by the literary prophets were the facts, now just practically realized, that God's government and interests were not merely national but universal, that righteousness was not merely tribal or personal or ~~national~~ racial, but international and world-wide. Neither before nor since have the ideas of God's immediate rule and the urgency of his claims been so deeply felt by any body or class of men as in the centuries which witnessed the struggle waged by the prophets of Israel for the supremacy of YHWH and the rule of justice and righteousness which was involved. The truths then uttered are contained

2

~~in the writings of the later prophets~~

in the writing of the later prophets They were not abstractions, but principles of the divine government and of the right. human. national life They had their external occasions in the incidents of history, and were thus strictly of providential origin and they were actual revelations seen as concrete realities by the seers and preachers whose words both attest and commemorate their visions

The first of the wr. pr. was Amos.

...... The most essential thing in his message was that the object of worship and the worshippers must be alike in character. YHWH is a righteous God; they must be righteous as being his people. The historical background of the prophecy of Amos is the dreadful Syrian wars. His outlook is wider still; there is a greater world power that is to inflict on Israel the condign punishment of its sins

3

Hosea, the next and last prophet of the Northern Kingdom came upon ~~the~~ scene about 15 yrs after Amos and the principal part of his prophecy was written about 735 B.C. Amos had alluded to the Assyrians without naming them; Hosea is face to face with the terrible problem of the fate of Israel at the hands of Assyria. To him it was beyond the possibility of doubt that Israel must not only be crushed but annihilated. It was a question of the moral order of YHWH's world not merely a question of the relative political or military strength of the two nationalities. To the masses in Israel such a fate was unthinkable, for YHWH was Israel's God. To H. as well as to any other of the ways unthinkable and that also because it was Israel's God. Everything depended upon the view taken of ~~the~~ character of Jehovah and yet H. knew ~~that~~. God cared for his people far more than they in their superstitious credulity thought ~~they~~ He did. Indeed the love of J. for his people is the burden of his discourse ... his own domestic troubles ... There was revealed forth the immeasurable love of J for his people; and amidst the gloom and denunciations of the almost broken-hearted prophet can be heard over and over strains of hope and assurance, and the divine promise of pardon and reconciliation. Thus while prophecy in Northern Israel came to an end with this ruin and strange typical tragedy, the world has learned from the prophet-poet that God's love and care are as sure and lasting as his justice and righteousness.

The career of the next great prophet Isaiah, is connected with the kingdom of Judah. Here the historical conditions are more complex and the prophetic message is therefore more profound and many-sided. Isaiah deals ~~with~~ much with the same themes as did Amos & Hosea..... To the revelation he adds the great announcement ~~that~~ and argument that J- is supreme, in word as universal, in his control and providence ..... Assyria is God's rod in the chastisement of his people, and when it has done its work it shall meet its predestined doom

5

Habakkuk 600 B.C. recognizes in the Chaldeans also Gods [illegible] But the Chaldeans are more guilty transgressors than his own people. Shall they escape punishment? Are militarism and aggressive warfare to be approved and rewarded by the righteous God? (Ch 1) Climbing his watch-tower the prophet gains a clear vision of the conditions and mission of the issue. The cause and fate of Chaldea are brought under the same law as the cause and fate of Israel and the law is working surely though unseen. H. thus proclaims the universality of God's justice as well as of his power and providence.

Jeremiah 626–587. prophecy is at its highest and purest

CHAP. Continued

JUDAISM AND CHRISTIANITY.--The Doctrine of Man. ~~The Incarnation~~. II The Law of the Spirit

If the reasons given in the last chapter, are valid showing the need of one incarnation of God in humanity, both the teachings of the New Testament and of reason show that the repetition of so wonderful an event would not be helpful but hurtful to mankind. The law of the Spirit of life in Christ Jesus, quoted in the previous chapter, provides that men may enter into the freedom of the children of God only by becoming weaned from the things of the flesh, and from the temptation to rely on the evidence of the physical senses in the judgment of spiritual things. "Not that he should offer himself often, as the high priest entereth into the holy place every year with the blood of others; for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself."(Heb.9:26).

Had there been a frequent recurrence of so startling an event as the incarnation of God in humanity, it must have resulted in emphasizing the prerogatives of the flesh over the Spirit. That would have degraded and dishonored man. But the writer of the Epistle to the Hebrews shows that such a conception much more dishonored God in asking him to suffer on the Cross not once but many times. It equally dishonors him to make light of the deep mystery of the Atonement in a conception of repeated incarnations which leave out the Cross entirely. The ninth chapter of Hebrews emphasizes the truth that a divine sacrifice such as is offered in the Atonement could only be made once for all, for time and for eternity

The definite promise to Abraham of the coming of the Messiah from his line was nineteen hundred years in finding its fulfillment. When the Son of God was born into the world, after it had waited impatient so long, he dwelt in the flesh altogether only thirty three years, and of these only three and a half years were given to his earthly ministry. During that time his work was largely in Galilee, and part of the time he was in exile in the coasts of Tyre and Sidon. and but comparatively few of the people of Judea, or even of Galilee would have come into very close relations with him. His chosen disciples who were constantly with him were continually misunderstanding him, and to the last were slow of heart to understand him and what the prophets had spoken concerning him. Yet after so short a period of association with them he found it necessary to say to his disciples, "It is expedient for you that I go away; for if I go not away the Comforter will not come, but if I depart, I will send him unto you." While he was yet with them the glamour of his personal presence in the flesh blinded their eyes to the presence and influence of the Holy Spirit. They must continue his work in the world on another basis. They were no longer to be subject to the law of the flesh, but to the law of the Spirit.

Till now the evidence of their physical senses was still their test of his presence and his power, though he had for so long a time been training them to believe, to trust, not in the things that are seen, but in the things that are not seen. Thus it was ~~that~~ when he was asleep in the boat on the sea, and they were overtaken by a sudden squall and threatened with destruction. They awoke him in their terror, and besought him to save them. One would think this a pretty strong proof of their confidence in his power over the elements, but his first words were those of rebuke to them for their lack of faith. Until they could *see him* awake and active, and hear him speak the word of command they were distrustful of his power. So it was with the nobleman who came from Capernaum to Cana and besought him to go with him to his home to heal his son who was nigh to death. Was not this an evidence of faith? But Jesus rebuked him for his unbelief. "Except ye *see* signs and wonders, ye will not believe." The man was mystified and continued to entreat the Lord's help for his son. Then Jesus graciously made known to him that his son was already healed, and that the evidence of the senses was not necessary to him who truly believed. ~~It was so no longer to this nobleman, as was pointed out to the writer by a friend who had herself visited the scene of the transformation, for in that faith he trusted, and in its peace he waited with Jesus a full twenty four hours, though his home was but a few miles away, till his servants brought the confirmation of the senses, now for him no longer needed.~~

Then we have that noted parable of the withering of the fig tree, a miracle so commonly misinterpreted. Jesus pronounced the curse of sterility upon the fig tree, the disciples observed presently that it had withered, and then Jesus addressed to them the strongest statement he had yet made as to the power of faith. Was the fig tree withered to teach them to believe in his power over nature? It does not require much reading between the lines to see in the miracle a greater ~~different~~ significance, and that Christ's words conveyed here a rebuke, as in the other cases. So far as the evidence of the senses is concerned, the curse pronounced on the fig tree could not take effect for many months in making it unfruitful. The fact of the miracle must therefore be attested, not by the physical senses, but by faith. And when the Lord saw that their faith in the unseen had lagged till it had found an astonishing confirmation in the evidence of their senses, he saw that they had much yet to learn about faith. He therefore put his teaching into the form of a paradox which compelled them to interpret it in terms, not of the flesh but of the Spirit.(Mark 11:12-24). The story of Thomas, the doubter, shows that, even to the last, they were disposed to trust more to the testimony of sense than to that of the Spirit, and also that Jesus could never permit such a spirit to show itself without rebuking it. Thomas had seen the pierced hands of his master, he was given the opportunity to lay his hand, if he would, in his ~~[illegible]~~ pierced side, and he was broken down with the great confession, "My Lord and my God." His loving Master accepted the witness of his disciple for ~~was beloved~~ His love refuses no offering of the contrite heart, however imperfect. But the Lord so much needed by them all must not remain unspoken though it give pain to a beloved disciple's heart. "Because thou hast seen me" he said to Thomas, "thou hast believed: blessed are they that have not seen, and yet have believed."

Was it for reasons such as this that the disciples were required to wait forty days in Jerusalem before the Spirit was poured out upon them? Fay Mills has said that it was necessary for them to be emptied before it was possible for them to be filled, to be emptied of self, before they could be filled with the Spirit. Quite as much was it necessary for them to be emptied of their dependence on the evidence of things seen, and forty days was none too long a time for this, even under the divine and eventful schooling they were receiving.

For it was through the dispensation of the Spirit that the kingdom of God should become permanently established in the hearts of men. Christ made his tabernacle in the flesh but a short time, but he promised his disciples, in the last words which he spoke to them before his ascension to Heaven that he would be with them in the Spirit forever

"Lo, I am with you alway, even unto the end of the world." Not in a bodily form, but in his spiritual presence did Christ purpose to accomplish his work in the world. Imparting his life to the believer, entering, in his Spirit, into the heart of every true disciple, abiding in a living spiritual union with every one who brings to him the offerings of a humble and a contrite heart, offering himself as the reciprocal abiding place of all whose honored guest he has become, the Indwelling Christ is the omnipresent Friend and Saviour of every human soul that is open to receive him, and the Light that lighteth every man that cometh into the world.

In the presence of a divine fact of such significance how inadequate is the hypothesis of a multiplicity of manifestations in the flesh, of a divinity whose office is to "educate" men into spiritual life. How many of the human race have seen Baha Ullah or Abbas Effendi? How many of those who have seen them have been admitted to continuous intimate relations with them? How many who have longed to look upon their faces have not been prevented by distance, or poverty, or sickness, or if these things proved no obstacle, who have not had to converse with them through interpreters? But Christ does not dwell in Jerusalem, nor in Acca, nor in Haifa; no pilgrimage is necessary to reach his presence. To the poor widow he is as accessible as to the millionaire; the slave has as free access as the sovereign; men of all kindreds, and peoples, and tongues can speak to him in their own language, and commune with him heart to heart. And he that hath seen him hath seen the Father, he that knoweth him knoweth the Father also. ~~XX~~ how hath the Father given to us in Christ Jesus exceeding abundantly more than is asked for, more than is thought of in the Behai hypothesis of multiple incarnations. For God is in Christ reconciling the world unto himself, and the "day" of Christ is yesterday Today and forever

But not only is the conception of multiple incarnations inadequate. The whole method of spiritual training which Jesus employed with his disciples, and which he employs with every believer in lifting him up out of the bondage of the flesh into the liberty of the Spirit/is directly antagonized by those who teach that if one manifestation of God in the flesh is good, many manifestations are better. It is not an evidence of progress in revelation—even though the name of the Father be employed in place of that of the Son,—but it is an evidence of great retrogression. The believer was no more to look upon Christ, he was to abide in Christ. The Son of God should not walk henceforth with his disciples in Galilee, or in the busy streets of Jerusalem, he would abide with them, wherever they might be, forever. Yea, though we have known Christ after the flesh, yet now we know him so no more". For in his unseen presence he has become infinitely nearer, he enters into an infinitely closer fellowship with him whose heart is open to receive him than was possible when he dwelt with his disciples in the flesh.

> "Speak to Him thou for He hears, and Spirit with
> spirit can meet—
> Closer is He than breathing, and nearer than
> hands and feet."

BEHAISM AND CHRISTIANITY.—The Doctrine of Man. The Incarnation.

The other Behai teachings in regard to the Manifestation are like in character. Beha Ullah the archetypal Man, is the ideal man in whom is exemplified the utmost possible perfections to which humanity can attain. But Abbas Effendi takes great pains to make it clear to all that God, the impersonal essence, does not dwell in him as an essence, but is reflected from him as from a mirror. He makes it clear also, as clear as human language can express it, that the personality of the Manifestation is finite and temporal, and that all the perfections and graces which are manifested in Beha Ullah are simply the perfections and graces of humanity. If God is there, he is not there for men to know, for man has no faculties by which he can know God. Whatever therefore the Behai sees in Beha or Abbas Effendi, whatever gracious words he hears from their lips, whatever influences go forth from them in any way, or which can in any way be apprehended by any faculty possessed by the believer, he may thereby know that these things which he sees and hears, and by which he is influenced are not God, and not anything that is in any conceivable manner like God, for if they were he would not have been able, for want of the necessary faculties, to apprehend them. That his human faculties could apprehend them is the sufficient proof, according to Abbas Effendi's definition, that they had nothing to do with God himself.

The Christian does not so know Christ. He is not a pale reflection of God on a polished mirror of humanity. He is himself God. He is the Godman—the Almighty ~~God~~, Maker of heaven and earth, in union with man. He is at once perfect God and perfect man, and in him the believer is at once brought into the presence of the Transcendent God, and knows God. There can be no higher ideal of man's possible attainments than that which has been realized in Christ. He fulfills the ultimate conception of humanity.

Clearly, the Christian cannot accept the Behai interpretation of God manifest in the flesh.

CHAP.

BEHAISM AND CHRISTIANITY.--The Doctrine of Man. I. The Incarnation

"The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." (Romans 8:2).

The Behai ~~doctrine of~~ interpretation of the doctrine of God manifest in the flesh is fully as much at variance with that of the Christian as is their doctrine of God. According to the Behai belief the main purpose of God in thus manifesting himself to man is to educate mankind, to teach and train men to know God, which they can only do through the knowledge of the Manifestation. But as man's conditions on the earth are subject to constant change, and as the Manifestation is only allotted the ordinary span of human life, it is necessary to have many manifestations, one or more in every age of the world, so that man may never be without the knowledge of God, that he may in every age have a divine teacher and exemplar. These manifestations are mirrors in which are reflected the perfections of the divine essence. They differ in their personality, which is transient, but they reflect the same essence, more or less clearly as the mirror is more or less perfect.

The theory is plausible. Is it not a more worthy conception of God's love and of his care and solicitude for his creatures that he should appear on earth and make his tabernacle with men many times rather than once only, and that at so remote a period as nineteen hundred years ago? Christ himself has given an answer to that question which ought to be conclusive. If they hear not Moses and the prophets neither will they be persuaded though one rose from the dead. Lu 16 31 But Behaism is not content to let Moses and the prophets speak for themselves, according to the plain and obvious meaning of their words. These must be interpreted, they tell us, in accordance with the doctrines of Beha Ullah.

Behaism has a philosophy, and so does Christianity have a philosophy. But Christianity is not founded on a philosophy. Its foundation is a faith, faith in the Lord Jesus Christ, as the Saviour of the world. Christ taught no philosophical system, but out of his teachings, and on the doctrine of his person, his followers have elaborated a philosophy, by which they seek to array in order the marvellous truths and events connected with the name of Christ. The philosophy of the Christian religion has been a work of slow growth, and is still in process of development. It is an imperfect system, for it is the work of men, not of God, tho' its framers are believed to have been guided by the Holy Spirit in their conclusions. The philosophy of Behaism, on the contrary, comes full fledged from the hand of the founder of the faith as a divine system, perfect in all its parts. As in Christianity the faith is the foundation of the philosophy, in Behaism the philosophy is the foundation of the faith.

Under conditions so different therefore, we cannot appeal simply to the testimony of the Old and the New Testaments, for these are construed by the Behai teachers in a sense which we believe to be quite foreign to their true meaning. Abbas Effendi frequently appeals to logical proofs of his teachings, as well as to what he calls "traditional proofs", viz., the testimony of the Bible. In the text quoted at the beginning of this chapter Paul has embodied the very essence of the Christian faith, and it is in the light of this text that the religion of Jesus Christ must be interpreted if it is to become a savor of life unto life, and not of death unto death. There are however, logical proofs of the strongest kind showing that paul's rather than Beha Ullah's interpretation of Christianity is the true one.

As mentioned above, the philosophy of the Christian religion was a work of slow growth. It was not wrought out with the purpose of attempting to explain such divine mysteries as the Atonement, the Incarnation, the Trinity, &c., Those must remain mysteries after the mind of man has exhausted its powers in the attempt to fathom them. Here we find ourselves in perfect agreement with the Behai that man has no faculties by means of which he can expect to fully understand these mysteries. But we are not at all in accord with the Behai that because God dwelleth in the secret place of mystery, and that by searching none can find him out, therefore he is, in himself, unknowable. We shall hope to make this evident further on. But the early followers of Christ did not believe in him because they understood all the mysteries surrounding his person. They believed in him because they saw in him the promised Messiah, and because they found in him the power of a new life delivering them from the [illegible] bondage of sin. They had no theories about his person, they had no body of doctrine, they had formulated no creeds. To use the words of another, one day one of his followers denied his divinity. This aroused discussion, which was long continued till at length the doctrine of his divine nature was established. Then one denied his humanity, another denied that he really suffered on the cross, various opinions were put forth about his personality, &c. All these questions elicited discussion throughout the Church, and gradually, one by one, and as the Church believes, under the guidance of the Holy Spirit, doctrines were formulated on the questions in dispute, which were accepted by the Christian church at large. The purpose of the creeds thus elaborated was not to define within narrow limits the nature of an infinite and indefinable personality, but rather to define the limits within which erroneous theories concerning Christ should not be permitted to enter. Questions of a like character have arisen in the history of the church in every age, and must continue to do so for all time. For Christ is greater than the church, greater than the minds of men within or without the church in all ages, greater than all [illegible] theological or philosophical systems. Because he is so great, because he towers so high above all human comprehension it must ever be that gifted men who are not content to accept him simply as their personal Saviour from sin, will, as in the past, fail to know him, and will try to make him fit into phiposophical systems of their own devising.

If therefore an attempt is here made to give some reasons showing the need of an unique Incarnation, as opposed to the conception of a multiple or continuous one, it is for like reasons with those that actuated the church in defining the articles of the creeds in earlier times, and not with the purpose of attempting to unveil a divine mystery.

When John the Baptist came preaching in the wilderness the coming of the Messiah he proclaimed one whose righteous power should sweep away and destroy the [illegible] sins and the evils under which the nation groaned. His ax should be laid at the root of the tree, his fan should thoroughly purge his floor, he should baptise with the Holy Ghost and with fire. After a time John met Jesus. That interview gave him a different conception of the Messiah's mission, and when, after the Temptation in the wilderness, Jesus again made his appearance, John proclaimed him to the gathered multitudes as "The Lamb of God, who taketh away the sin of the world." Sin could not be extirpated from the nation by freeing it from the rule of foreign oppressors, it must be eradicated from the hearts of the people. And this he could do in each case only by making his abode therein,and dwelling with the sin, b bearing in his own person its penalty its burden, its suffering, its shame. But when John was cast into prison, and he saw his own mission suddenly cut short while that of Jesus had apparently not yet begun; as the long days dragged on, with his life placed at the mercy of an abandoned woman and her paramour, with no sign from Jesus that he had any power to deliver his faithful servant, John's thoughts turned again to the role of the Messiah as the conqueror and the iconoclast, and in his mind doubts began to gather, whether, after all, this simple preacher of the good tidings, who allows his appointed herald to die in prison, could be the Messiah. And so he sent his disciples to ask of Jesus the pregnant question "Art thou he that should come, or must we look for another."

Among them that are born of women there had not risen a greater than John the Baptist. But the doctrine of the Atonement was beyond the limits of his spiritual horizon. The Spirit had moved him to utter the words,"Behold the Lamb of God, which taketh away the sin of the world". but to his own understanding its meaning was in part veiled. It was to him, in a measure, as when Jesus himself testified "I, if I be lifted up from the earth, will draw all men unto me", and the people understood not. "Who is this Son of man," they reply, "and how sayest thou, The Son of Man must be lifted up?" And the most learned and most honored of the people's spiritual guides were in this matter no wiser than the people. For the doctrine of the Atonement with its enveloping mystery, which reaches to the very height and depth of the divine nature, could never have been taught to men by an "educator", it could never have been revealed to the world save in the person of God Himself. But the doctrine of the Atonement is, after all the light of the Crucifixion has been thrown upon it, is a doctrine which is practically ignored by Beha Ullah.

The Atonement, with its culmination in the sacrifice of the Son of God on the cross, is adduced by Christ himself as the highest possible manifestation of God's love to man. "For God so loved the world,that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." And Paul says, as the proof that God's love for man is absolutely without limit, "He that spared not his own son, but delivered him up for us all, how shall he not with him freely give us all things?" We see through a glass, darkly; now we know in part; but had not he that loved us given himself for us, as a man like to us, the mystery of the Atonement must have remained a mystery sealed wholly to our understanding.

BEHAISM AND CHRISTIANITY.--The Doctrine of Man.

The great doctrine of the forgiveness of sin, the justification of the sinner by faith in the atoning grace of Christ; the doctrine of the adoption of the repentant and pardoned sinner/as a child of God, and an heir of his glory,--" "heirs of God, and joint heirs with Jesus Christ, as Paul states it(Rom. 8:17),and the doctrine of sanctification,("For their sakes I sanctify myself, that they also might be sanctified through the truth",said Christ), these are all bound up in the doctrine of the Atonement. But that is a doctrine unknown to Behaism.

"To whom then will ye liken God? or what likeness will ye compare unto him?(Is. 40:18) That question was already an old and an unanswered one in the days of Isaiah, and since then all the non-Christian philosophies have undertaken to answer it. And all have given it up in despair. He cannot be known, they all unite in replying. He can only be described in negative terms, they say, We can only seek to make known what he is by showing what he is not. Notwithstanding this they try to conceive of the method by which he comes into relation with the world. In this they each disagree with the other on all points save one. They all agree in denying to God a personal relation to man. The conception of an infinite person offers many problems to the human reason. One of the terms signifies absence of limitation, the other appears equally to involve limitation. The person must be different from other persons, and distinction implies limitation. It is hard to reconcile the idea of omnipresence, also, with that of personality, and there are many problems connected with the subject which appear insoluble to the human reason. The Hindus were unable to reconcile the mutually exclusive ideas of [illegible] the infinite and the finite, of God and the world. They therefore eliminated the world as a factor to be considered. All ~~phenomena, including human life and individuality, was unreal, it was illusion, false belief. So the philosophers get rid of the troublesome questions involved in the idea of a personal God by eliminating the factor of personality. They deny that God is a personal God. They have not got rid of their difficulties however, for the same logic that compels them with equal insistence to deny that the infinite God can have anything to do with the finite creature, to deny in fact to God any attributes whatever.~~ But even if God had revealed through the prophets, in definite terms, that he was personal, there are no terms of human speech by which they could communicate the revelation, which would not, sooner or later become capable of being interpreted by ingenious philosophers in some other sense. For words are not themselves ideas, they are symbols representing ideas, and every word has many subtle shades of meaning. In ordinary speech many things are personified which are not persons but things. The poets are constantly addressing nature as if it were a personal being, though we all know that no poet ever thought of nature being other than impersonal. Abbas Effendi himself speaks of God as if he were personal in the same breath with which he denies that he is a person. This is in accord with well understood laws of speech the world over, and does not imply that he has two opinions on the subject.

{See left hand margin

phenomena, including human life and individuality was unreal, it was illusion, false belief. So the philosophers get rid of the troublesome questions involved in the idea of a personal God by eliminating the factor of personality. They deny that God is a personal God.

They have not yet got rid of their difficulties however, for the same logic that compels them to deny personality compels them with equal insistence to deny that the infinite God can have anything to do with the finite creature. to deny in fact to God any attributes whatever. But even if God had revealed through the

How then can God reveal to the world that he is a personal God in such way that none need be left in doubt, in such way that the wise and the ignorant may alike understand? Manifestly by coming to the world himself in his own proper person

person. (We must understand here that personality does not include necessarily, bodily form; it means the mental and spiritual qualities pertaining to what we know as a person, to his character in its expression). The Christian, ~~since~~ because Christ has come does not speculate about the reasonableness of attributing personality or impersonality to the Deity. Christ, he says, was, in his earthly ministry, the Godman, a divine human person, and that is sufficient for ~~him~~ But Beha Ullah says, No. The personality of Jesus was not divine, but human. God has no personality of his own, he only finds this temporarily in man, in whom he individuates himself. But during Christ's earthly ministry he ~~d~~ was constantly in communion with God, with whom he did not hesitate to identify himself; he addressed God as ~~his Father~~ a divine person, he constantly spoke to him and of him as his Father; he spent much of his time in prayer to him, he taught his disciples to look upon him as their Father in Heaven, to love him, and pray to him. Now the poets personify nature but no poet ever prayed to nature And when he left them he told them he was going to the Father, who was also their Father and their God. He told them he would send them from the Father the Holy Spirit, whom also he always spoke of as a person, and who would represent him to them as their Divine Guide and Comforter till he himself should come again to them.

The Holy Spirit should be their Advocate. He should make intercession for them as individuals before God; he should make answer for them as individuals before earthly tribunals. Yet he should hide his personality behind that of the Son, he should not speak of himself, but only of the Son; he should testify of Christ. The wise and the prudent might yet say that his appearance, as at Pentecost, was as an impersonal presence only. Something more was needed to assure the world that God is a personal God, not alone on this side the grave, but in the world beyond? The need was met when Christ rose again and reappeared to his disciples in his resurrection body, showing that his full and perfect personality was unimpaired by death. He had triumphed over death. His reappearance without his resurrection body could not have given this full assurance, both — to the disciples who saw him then, and to us. As it was there were suspicions that it might be a spirit that had appeared to them, and he took pains to convince them that he was the real Jesus whom they had known in the flesh. And because he lived, they knew that they would live also.

Christ taught his disciples no philosophy of the Trinity. He did not so much as say that there was a Trinity. But in his Incarnation he manifested the Trinity, so that, though as a philosophical postulate it could never have been comprehended by the wisest of mankind, it was readily accepted as a fact of revelation manifested in the Incarnation of the Son. And it was in this simple form that Christ wanted the doctrine to remain. He thanked the Father that He had withheld these things from the wise and the understanding, and had revealed them unto babes. Not to those who were skilled in all the arts of the schools of the rabbis, and who would have interpreted the life out of these precious truths was the revelation committed, but to those who could receive them in their simplicity and their beauty from the hand of God, as babes receive nourishment at the ~~breasts~~ breasts of their mothers.

BEHAISM AND CHRISTIANITY.—The Doctrine of Man.

"There is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all." (1 Tim. 2:5). The Divine Mediator did not need to become man in order that he might be able to sympathize with men in their their trials and temptations. Of old was it revealed that in all the affliction of his people he was afflicted. But it has been very necessary for man to have the assurance which the Incarnation has given that the Son of God is touched with the feeling of our infirmities, having been tempted in all points like as we are, yet without sin. An impersonal essence is conceived of as acting on classes of men as the forces of nature act on classes of plants. In one plane of existence there is one influence at work, in a higher plane the individual with the others of his class comes under another influence. It was needful that men should know that there is a Divine Mediator who is in personal relation and in personal sympathy with each individual soul, and one on whom the soul can call for help in its own special need, a Mediator whose ear is ever open to the cry of the poorest and the feeblest and whose heart beats responsive to every appeal of faith.

It was by the power of his unique personality, at once human and divine, that Christ expected to draw all men unto himself. It is through the power of that personality that he imparts his own life to them that come to him in faith, that they may die unto the flesh, and live henceforth in him. These, it seems to us are some of the reasons why it behooved Christ to suffer and to rise from the dead.

~~Other reasons will be given in another chapter~~

Doctrine of Man. ~~Subject~~ Index.

The Christian cannot accept the Behai interpretation of God. He cannot consent to give up his loving and beloved Divine Father, Saviour, Advocate, and Friend, who sticketh closer than a brother, for an abstract God of whom he can know nothing whatever. The Behai, in his seeking for God, is looking in an entirely opposite direction from that of the Christian. The Christian believes that his conception of God is the true interpretation of the revelation given in the Old and the New Testaments, and that it is an infinitely higher and worthier conception than that of the Behai. The Christian's God is not a God unknown and unknowable, but one who seeks ever to reveal himself in Christ to every human heart, as a loving Father and Friend. He asks that each child of his shall know him as his Father and to all such Christ has promised that none shall pluck them out of his hand

Chap -

The Behai interpretation of the doctrine of God manifest in the flesh is fully as much at variance with that of the Christian. According to the Behai the main purpose of God in thus manifesting himself to man is to "educate" mankind, to teach and train men that they may know God, that thus they may obey him; in the person of his "Manifestation", ~~in this world~~, and that they may inherit everlasting life. But, as ~~to~~ the manifestation is only allotted the ordinary span of human life, and as man's conditions on the earth are subject to constant change, it is necessary to have many manifestations, one or more in every epoch of the world's history, so that man may never be left without the knowledge of God, and that he may in every age have a divine teacher and exemplar. These manifestations are mirrors in which are reflected the perfections of the divine Essence. They differ in their personality which is transient but they reflect the same Essence, [illegible] whose clarity as the mirror is more or less perfect

The theory ~~seems~~ plausible. Is it not a more worthy conception of God's love, and of his care and solicitude for his creatures, that he should appear on earth and make his tabernacle with men many times rather than once only, at so remote a period as nineteen hundred years? Christ himself has already given an answer to that question. "If they believe not Moses and the prophets, neither will they believe if one rose from the dead". But Behaism is not content to let Moses speak for himself according to the plain and obvious sense of his words. He must be "interpreted" it says. Christianity has a philosophy, but ~~it~~ Christianity is not founded on a philosophy. Its foundation is a faith, faith in the Lord Jesus Christ as the Saviour of the world. He taught no philosophical system, but out of his teachings, and on the doctrine of his person, his followers have elaborated a philosophy ~~by~~ in which they seek to ~~explain~~ array in orderly sequence the marvellous truths and events connected with the name of Christ. The philosophy of the Christian religion has been a work of slow growth, and is still in process of development. It is an imperfect system, for it is the work of men, not of God, though the Holy Spirit is believed to have guided the framers

The philosophy of Behaism, on the contrary, comes full fledged from the hand of the founder of the faith, as a divine system, perfect in all its parts. As in Christianity the faith is the foundation of the philosophy, in Behaism the philosophy is the foundation of the faith. Under conditions so different therefore, we cannot appeal simply to ~~vavbvnvbvnvbv~~ Moses and the prophets, for these are construed by the Behai philosophy in a sense which we believe to be quite foreign to their true meaning. Let us therefore consider this question in the light of the text quoted at the beginning of this chapter, from Paul's Epistle to the Romans, a text embodying the very essence of the Christian faith, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

[illegible]

As mentioned above, the philosophy of the Christian religion was a work of slow growth. It was not wrought out with the purpose of attempting to explain such divine mysteries as the Incarnation, the Atonement, the Trinity, &c. These must remain mysteries after the mind of man has exhausted its powers in the attempt to ~~explain~~ fathom them. Here we find ourselves in ~~perfect~~ agreement with the Behai that man has no faculties by means of which he can expect to understand these mysteries in their fullest significance, except that in place of "man" we would say man as he is by nature. The first Christians believed in Christ because they saw in him the promised Messiah, and because they found in him the power of a new life delivering them from the bondage of sin. They had no theories about his person, they had no body of doctrine, they had formulated no creeds. Then doubts were expressed by another; still later one of his followers denied his divinity. This aroused discussion, which was long continued, till at length the doctrine of his divine nature was established. Then one denied his humanity, another denied that he really suffered on the cross, various opinions were put forth about his personality, &c. All these questions elicited discussion throughout the church, and gradually, one by one, under the guidance of the Holy Spirit, as the Church believes, doctrines were formulated on the questions in dispute, which were accepted by the Christian Church at large". The purpose of the creeds thus elaborated was not to define within narrow limits the nature if an infinite and indefinable personality, but rather to define the limits within which erroneous theories concerning him should not be permitted to enter.

Questions of a like character have arisen in the history of the church in every age, and must continue to do so for all time. For Christ is greater than the Church, greater than the minds of all men within or without the Church, in all ages, greater than all theological or philosophical systems. Because he is so great, because he towers so high above all human comprehension it must ever be that gifted men who are not content to accept him the future as in the past misunderstand the fundamental principles him simply as their personal Saviour, will, ~~in the past try~~ fail to know him and will to make him fit into philosophical systems of their own devising.

If therefore, an attempt is here made to give some reasons showing the need of an unique Incarnation, as opposed to the conception of a multiple or continuous incarnation, it is for the ~~the~~ same reasons that actuated the Church in defining the articles of the creeds in earlier times, and not with the purpose of attempting to unveil a divine mystery

When John the Baptist came preaching in the wilderness the coming of the Messiah, it was of one that his mission brought the word, ~~of one~~ whose righteous power should sweep away and destroy the evils and the sins under which the nation groaned. His axe should be laid at the root of the tree; his fan should be in his hand to purge his floor; he should baptize with the Holy Ghost and with fire. After a time John met Jesus. That interview gave him a different conception of ~~his~~ the Messiah's mission, and when, after the ~~40 days~~ Temptation in the wilderness ~~and the Temptation~~, Jesus again made his appearance, John proclaimed him as "the Lamb of God, that taketh away the sin of the world." But when John was thrown into prison, and the long days dragged on with his life placed at the mercy of an abandoned woman and her paramour, John's thoughts turned again to the role of the Messiah as the iconoclast and the conqueror, and doubts arose whether, after all, this simple preacher of the good tidings, who allows his appointed herald to die in prison, could be the Messiah. And so he sent his disciples to ask of Jesus the pregnant question. "Art thou he who should come, or must we look for another."

Among them that are born of women there had not arisen a greater in spiritual insight than John the Baptist. But the doctrine of the Atonement was beyond the limits of his spiritual horizon. He had uttered the words, in obedience to the mandate of the Spirit, "Behold the Lamb of God, that taketh away the sin of the world", but to his own vision its meaning was in part veiled. It was ~~which~~ in a measure as when Jesus himself testified, "I, if I ~~be~~ lifted up, from the earth will draw all men unto ~~myself~~ me," and the multitude listened as to words without meaning. "Who is this Son of man, and unto where is he to be "lifted up?"

¶ The doctrine of the atonement, with its enveloping mystery which reaches to the very ~~height~~ ~~and~~ depth of the divine nature, could never have been taught [illegible] by all education, or could never have been revealed to the world save in the person of God Himself. But

The doctrine of the Atonement is practically ignored by Beha Ullah. ~~It is not even accorded the courtesy of an "interpretation".~~

The Atonement, with its sacrifice of the Son of God on the cross. is adduced by Christ himself as the highest possible manifestation of God's love. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." And Paul says, as the proof that God's love for man is absolutely without limit, "He that spared not his own Son, but delivered him up for us all. how shall he not with him freely give us all things?" The great doctrines of the justification of the sinner by grace, of the adoption, and of sanctification are bound up in the doctrine of the Atonement, but it is a doctrine unknown to Behaism.

~~With whom shall we compare God~~. "To whom will ye liken God, or what likeness will ye compare unto him?". All the non Christian philosophies have undertaken to answer that question of Isaiah's, and all have failed utterly ~~given it up~~ in despair. He can only be described in negative terms, they say, we can only seek to know what he is by showing what he is not. Yet notwithstanding they go on trying to conceive of the method of his relations to the world. ~~The non-Christian philosophers~~ They each disagree with the other in this matter on all points save one. They all agree in denying personality to the Almighty. The conception of an infinite person is not an easy problem for the human reason. One of the terms signifies absence of limitation, the other appears to involve necessarily some kind of distinction from the not-person, which looks like limitation. It is hard to reconcile omnipresence, also, with personality, and there are many other metaphysical problems connected with the subject which appear insoluble to the human reason. But when the philosophers have begun by denying to God personality they have found themselves compelled to go on denying. For the logic which compels them to deny personality, compels them

that lie the infinite can have any thing to do with the finite creation & to deny him in fact

with equal insistence to deny ~~him~~ any attributes whatever. He becomes an unknown God. Even if any of them wished to teach that God was personal, it would be very difficult to do so in language which some later philosopher could not interpret as meaning something else. The poets are constantly addressing nature as if it were a personal being, though we all know that no poet ever thought of nature being other than impersonal.

Abdul Baha himself speaks of God as personal with the same truth with which he denies that he is a person. [illegible]

How then shall God reveal to the world that he is a personal God, in such way that the wise and the ignorant may alike understand? Manifestly by coming to the world himself in his own proper person. The Christian does not speculate about the reasonableness of attributing personality or impersonality to the deity. He says, Christ, in his earthly ministry was the Godman, a divine human person. Further evidence of God's personality would be to him more superfluous to him than the attempt

We must understand here that personality does not mean the bodily form, but the mental and spiritual qualities pertaining to what we know as a person to his character in its expression

"To gild refined gold, to paint the lily,
~~To throw a perfume on the violet,~~
. . . . .or with taper light
To seek the beauteous eye of heaven to garnish."

But Beha Ullah tells us that the personality of Jesus was not divine but human, that God has no personality of his own, only finding this, temporarily in man in whom he individuates himself. But during Christ's earthly ministry he was constantly in communion with a divine Person, whom he addressed as his Father, and whom he taught his followers to address as their Father in heaven.

and does not imply that he has changed his opinion that God is impersonal. The same interpretation is given by him to the Biblical terms in which God is spoken of as personal.

And he gave them the promise that when he left them he would send to them from the Father ~~another~~ a Divine Person, the Holy Spirit. Him as well as the Father he always referred to as a person, not as a spiritual influence. [illegible] Christ taught his disciples no philosophy of the Trinity. He did not so much as say that there was a Trinity. But in his incarnation he manifested the Trinity, so that, though it never could have been understood by the wisest, as a philosophical postulate, it was readily accepted by the most unlearned as a fact of revelation manifested in the earthly ministry of our Lord. And it was in this simple form of revelation that Christ wanted the doctrine to remain. ~~In his last prayer in the upper room~~ He thanked the Father that he had withheld these things from the wise and the prudent and had revealed them to babes. Not to those who with the vaunted wisdom of this world would have interpreted the life out of these precious truths was the revelation committed, but to those who could receive them in their simplicity and their beauty from the hand of God, as babes receive nourishment at the breasts of their mothers.

It was by the power of that unique personality, at once human and divine, that Christ expected to draw all men unto himself. It is through the power of that personality that he imparts his own life to them that come to him in faith, that they may die unto the flesh, and live henceforth in him, that the law of the Spirit of life in Christ Jesus should make them free from the law of sin and death. i.e. the law of dependence on physical sense [illegible]

These, it seems to us, are some of the principal reasons why it behooved Christ to suffer and to make reconciliation in the flesh for the sins of the people.

The Divine [illegible] know that mankind [illegible] necessary for [illegible] necessary for man [illegible]

If these reasons are strong as to the need of one incarnation of the Son of God in humanity there are equally good reasons against the repetition of so wonderful an event. The definite promise to Abraham of the coming of the Messiah from his posterity was nineteen hundred years in finding its fulfilment. When the Messiah came after the world had waited expectant so long, he dwelt in the flesh only thirty three years, and of those only three and a half years were given to his earthly ministry. During that time his ministry was largely in Galilee, and part of the time he was in exile in the coasts of Tyre and Sidon, and but a comparatively few of the people of Judea could have come into very close relations with him. Yet, after so short a period, he found it necessary to say to his disciples, "It is expedient for you that I go away; for if I go not away the Comforter will not come, but if I depart, I will send Him unto you." The glamour of his personal presence in the flesh blinded their eyes while he was yet with them to the presence of the Spirit who must continue his work in the world ~~while he was yet with them~~, the evidence of their physical senses was still their test of his presence and his power, though he had for so long a time been training them to believe, to trust not in the things that ~~were~~ are seen, but in the things that ~~were~~ are not seen ~~unseen~~. Thus it was when he was asleep in the boat on the sea, and they were overtaken by a sudden squall, and threatened with destruction. They awoke him in their terror, and besought him to save them. One would think this pretty strong proof of their confidence in his power over the elements, but his first words were those of rebuke to them for their lack of faith. Until they could see him awake and hear him speak they were distrustful of his power. So it was with the ~~centurion~~ nobleman who came from Capernaum to Cana, beseeching him to go with him to his home to heal his son, who was near to death. Was not this an evidence of faith? But Jesus rebuked him for his unbelief. "Except ye see signs and wonders," ye will not believe." The man was mystified, and continued to entreat the Lord's help for his son. Then Jesus graciously made known to him that his son was already healed, and that the evidence of the senses was not necessary to him who truly believed, and in that faith he trusted ~~not~~ and remained with Jesus a full 24 hours though his home was but a few miles away

Then we have that acted parable of the withering of the fig tree, a miracle so commonly misinterpreted. Jesus pronounced the curse of sterility upon the fig tree, the disciples observed presently that it had withered, and then Jesus addressed to them the strongest statement he had yet made as to the power of faith. Was the fig tree withered to teach them to believe in his power over nature? It does not require much reading between the lines to see in the miracle a very different significance. and that Jesus's words conveyed here a rebuke, as in the other cases. The curse pronounced on the figtree could not take effect for many months in making it unfruitful, ~~so far as the evidence of the senses was concerned.~~ The fact of the miracle must therefore be attested, not by the physical senses, but by faith. And when the Lord saw that their faith in the unseen had lagged till it had found an astonishing confirmation in the evidence of their senses, he saw that they had much yet to learn about faith, and he put his teaching into the form of a paradox which compelled them to interpret it in terms , not of the flesh, but of the Spirit. Quote The Verse The story of Thomas, the doubter, shows that even to the last they were disposed to trust more to the testimony of sense than to that of the Spirit. Was it for this that they were required to wait forty days in Jerusalem before the Spirit was poured out upon them? Fay Mills has said that it was necessary for them to be emptied before it was possible for them to be filled with the Spirit, to be emptied of self, he said. Quite as much was it necessary for them to be emptied of their dependence on the evidence of things seen, and forty days was none too long for this, even under the
divine and eventful schooling
eventful and divine schooling they were receiving.

so far as the evidence of the senses was concerned

See 55a

For it was through the dispensation of the Spirit that the Kingdom of God must come. Christ made his tabernacle in the flesh but a short time, but he promised his disciples, in the last words which he spoke to them before his ascension, that he would be with them in the Spirit forever. "Lo, I am with you alway, even unto the end of the world." Not in any bodily form, but in his spiritual presence did Christ purpose to do his work in the world. Imparting his life to the believer, entering ; in his Spirit, into the heart of every ~~believer~~ true disciple, abiding in a living spiritual union with every ~~soul who would receive him~~ one who brings to him the offerings of a humble and a contrite heart, offering himself as the reciprocal abiding place of all whose honored guest he has become, the indwelling Christ is the omnipresent personal Friend and Saviour of every human soul that is open to receive him, and the Light that lighteth every man that cometh into the world.

In the presence of a divine fact of such significance how ~~puerile~~ inadequate is ~~seems~~ the hypothesis ~~that~~ of a multiplicity of manifestations in the flesh of a divinity whose office ~~was~~ is to "educate" men into spiritual life. How many of the human family have seen Beha Ullah, or Abbas Effendi? How many of those who have seen them have been admitted to continuous intimate relations with them? How many who have longed to look upon their faces have been prevented by distance, or poverty, or sickness, or if these things have proved no obstacle, who have had to converse with them through interpreters? But Christ does not dwell in Jerusalem, nor in Capernaum. nor in Haifa No pilgrimage is necessary to reach his presence. To the poor widow he is as accessible as to the millionaire; the slave has as free access to his presence as the sovereign; men of all kindreds, and peoples, and tongues can speak to him in their own language and commune with him heart to heart. And he that hath seen him hath seen the Father; he that knoweth him knoweth the Father also.

Not only is the ~~[illegible]~~ Behai hypotheses inadequate. The method ~~Now this process~~ of spiritual training which Jesus employed with his disciples, and which he employs with every believer in lifting him up out of the bondage of the law of sin and death into the freedom of the law of the spirit of life in Christ Jesus, is absolutely antagonized by those who teach that if one manifestation of God in the flesh is good, many manifestations are better. It is not an evidence of progress in revelation~~, even~~ even though the name of the Father is employed in place of that of the Son,—but it is an evidence of great retrogression. Paul did not agree with Beha Ullah. Though we have known Christ after the flesh, [illegible] we [illegible] no more

Though [illegible]

The other Behai teachings in regard to the Manifestation are alike in character. Beha Ullah is called the Archetypal Man, the ideal man, in whom is exemplified the utmost possible perfections to which humanity can attain. But Abbas Effendi takes great pains to make it clear to all that God, the impersonal essence, does not dwell in him as an essence, but is reflected from him as from a mirror. He makes it clear also, as clear as human language can express it, that the personality of the Manifestation is finite and temporal, and that all the perfections and graces which are manifested in Beha Ullah are simply the perfections and graces of humanity. If God is there he is not there for man to know, for man has no faculties by which he can know God. Whatever therefore the Behai sees in Beha or Abbas Effendi, whatver gracious words he hears from their lips, whatever influences go forth from them ~~in~~ or any way, which can in any way be apprehended by any faculty possessed by the believer, he may thereby know that these things which he sees and hears and by which he is influenced are not God in no manner ~~nothing~~ that ~~are~~ is in any conceivable manner like God, for if they were he would not have been able, for want of the necessary faculties, to apprehend them. That his human faculties could apprehend them is the sufficient proof, according to Beha Ullah, that they have nothing to do with God himself.

See [illegible] 2 Cor 5[illegible] Paul

[illegible]

The Christian does not so know Christ. He is not a pale reflection of God on a polished mirror of humanity. He is the Godman, the Almighty God, maker of heaven and earth, in union with man. He is at once perfect God and perfect man, and in him the believer is brought immediately into the presence of God, and knows God. The ideal man, in Christ is not a reflection of God, he is perfect man united to perfect God. There can be no higher ideal. ~~For what~~ mans possibilities than this. It is the ultimate conception of humanity.

Clearly the Christian cannot accept the Behai interpretation of God manifest in the flesh. [illegible]

The [illegible]

The Inspiration of the [illegible]

The Behai doctrine of the future life, is vague and intangible. But it is made clear that while The soul is immortal, the personality is transient. The soul is the ray of the divine effulgence which unites with the personal qualities which we call man, and is associated with them through the period of earthly life. Death brings disintegration of the body; the elements of which are restored to the common fund of the material world. The future life of the individuality, the Behais would appear to be something like this The mental and spiritual faculties ~~also~~, which constitute the personality are dissociated. Some parts of ~~them~~ these faculties are restored to the "world stuff" of that ~~particular state~~ plane ~~or state~~ ~~that particular plane~~ of existence into which the individual has entered, to enter into relations with other souls; some parts of them adhere to the divine ray, which seems to constitute the ~~substance~~ nucleus of the soul, and forms a nucleus for the aggregation of ~~other~~ elements ~~of personality~~ contributed to the common fund by the disintegration of other personalities, and the life of the soul is thus prolonged, in a sense, in that new sphere. That spiritual cycle completed, the soul is transferred to ~~another sphere~~ a higher plane of existence, where new disintegrations and re-integrations take place, and another cycle in the "path of ~~in the path of~~ ascent" is begun. Each cycle of ascent eliminates some elements of personality from the individual soul, ~~andin~~ which in each cycle takes on less than before of the "world stuff" common to that cycle, and the soul approaches more and more to the condition od God,—the condition of an essence. But it can never wholly divest itself of its finite quality, and so it can never merge itself with the essence, which is infinite. But in each cycle, which we are told may be ten thousand or twenty thousand years, or may be illimitable periods of time,—in each cycle some beginning of faculties may be acquired, permitting the acquisition of some knowledge of God,—the divine Essence. This last is not explicitly taught as a doctrine by the Behais, but there would seem to be some hope of There appears to be a hope for such a possibility held out, though this is not put into words, that, in place of the personal faculties surrendered by the individual, there will eventually be developed faculties by means of which it can to some extent know God. But all of revelation that comes to us through Behaism ~~of~~ concerning the future life seems to be this: The question of the personal identity of ~~ourselves~~ the believer or of the kindred and friends with whom ~~we have~~ he has been associated on earth is one of great uncertainty. Whether ~~we~~ he shall recognize ~~ourselves~~ himself, and whether ~~we~~ he shall recognize ~~our~~ his friends whom ~~we have~~ he has loved here on earth ~~we~~ I may not know. but it seems unlikely That ~~we~~ he shall not see God, and recognize him unless after the lapse of aeons of time, if at all, of this ~~we~~ he can have no manner of doubt.

The only comfort to be found in such a doctrine of the future life is that it is a philosophical hypothesis, and therefore is not likely to be true. As ~~an interpretation~~ a substitute ~~of~~ for the Christian doctrine of immortality the contrast it offers to the simplicity of the Gospel is very marked. Behaism removes God so far from man that eternity must be exhausted before they can be brought together. By that time the man that was has become so changed in his personality, that, though theoretically he may know God he no longer knows himself as the same individual. The salvation to which he has attained after infinite effort and delay is a vicarious salvation, the benefits of which have gone to some one else.

The Christian doctrine of the ~~future life~~ eternal life ~~of the believer~~ is found in the words of Jesus ~~quoted at the head of this chapter~~ to the Sadducees God is not the God of the dead but of the living. If he enters into personal communion with his beloved the Soul in the present life. neither ~~with the~~ nor devil shall be able to pluck them out of his hand in the life that is to come. "If a man love me, he will keep my words; and my Father will love him, and we will come unto him and make our abode with him." The Christian does not wait an eternity before he can be brought into the presence of God. Here in this life he has only to come to Christ, to be brought by him into communion with the Father, the transcendent God, as well as with the Son, the manifested God, and to receive them as guests who delight to make their abode with him.

There is no suggestion here by Christ that the believer has no faculties by which he can know God. It is true man has no innate power to turn to God. But that power is given him by the Spirit the moment he is willing to receive it,—yea, the Spirit ever urges him to receive it. "The Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 2:13.

And that which has already begun on earth will be continued throughout an eternity of holy joy in heaven. The progressive advance in knowledge which is faintly pictured in the Behai vision of immortality is realized in the heaven to which Christ invites us, and which he has provided for us at an infinite sacrifice to himself. The redeemed saint reflects, as in a mirror, the glory of the Lord. But he does not remain merely a mirror. He is changed into the likeness of him whose face he reflects. He does not part with any portion of his personality in this change. His individuality remains intact, but the personal qualities which make up his character, which make up all that is distinctive of himself as an individual, and all that is noblest and worthiest in his regenerate life, these go on ever to higher and yet higher states, "from glory to glory, even as from the Spirit of the Lord." The Christian does not seek, with the Moslem, a heaven of sensual delights; he does not seek, with the Behai, a heaven of vague spirituality where he can hope to know neither himself, his loved ones, nor God. The Christian's hope of heaven is very simple and easily comprehended. "For we know that our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." "And so shall we ever be with the Lord."

CHAP.
BRAHMISM AND CHRISTIANITY.—The Doctrine of Immortality.

The [illegible] doctrine of the future life is vague and intangible, but this one is made clear. While the soul is immortal, the personality is transient. The soul is the [illegible] which unites with the [illegible] [illegible] during the period of earthly life. Death brings disintegration of the body, the elements of which are restored to the [illegible] of the material world. The condition after death of the individuality,—the man himself, would appear to be something like this: The mental and spiritual [illegible] the personality [illegible] [illegible] and [illegible] ~~[illegible]~~ from the [illegible] of that plane. [illegible] [illegible] soul [illegible] [illegible] [illegible] "[illegible] store" [illegible] [illegible] But it can never wholly divest itself of its [illegible] [illegible]

But all of [illegible] [illegible] future life may be summed up in this: [illegible] [illegible] as he lived here on earth, [illegible] [illegible] shall not [illegible], but he shall have no [illegible] [illegible]

The only comfort to be found in such a doctrine of the future life is, one would suppose, that it is a philosophical speculation [illegible] [illegible] doctrine of immortality [illegible] [illegible] at the same [illegible]. The salvation which he has attained after infinite effort and delay is a vicarious salvation the benefits of which have gone mostly to some one else

BEHAISM AND CHRISTIANITY.—The Doctrine of Immortality.

"If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.(John 14:23).

"God is not the God of the dead, but of the living."(Matt. 22:32

The Christian doctrine of eternal life is contained in these two sayings of Christ, the first spoken to his disciples on that last communion with them before his crucifixion, the other spoken to the Sadducees when they tried to test him with a hard question about the resurrection. The Christian whose life here is hid in Christ has no misgivings about the life that is to come. He does not expect to wait an eternity before he can acquire faculties which shall enable him to see God. He sees God now. He is already, in Christ, admitted to terms of intimate personal communion with the Father, the Almighty God, whose face no man has seen with any but the eye of faith; whom no man knoweth save the Son, and he to whomsoever the Son will reveal him.(Matt. 11:27).

There is no suggestion here on the part of Christ that the believer has no faculties by which he can know God. It is true that he had no innate power to turn to God. But that power was given him by the Spirit the moment he would consent to receive it, yea, the Spirit ever pleads with all men to receive it from his hand. "The Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."(Rev. 2:13).

And that which has already begun on earth will be continued throughout an eternity of holy joy in Heaven. The progressive advance in knowledge which is pictured in the Behai conception of immortality, is realized in the Heaven to which Christ invites us, and which he has provided for us at an infinite sacrifice to himself. The redeemed saint reflects, as in a mirror, the glory of the Lord. But he does not remain merely a mirror. He is transformed into the likeness of him whose face he reflects, and he does not part with any element of his personality in the change. His individuality remains intact, but the personal qualities which make up his character, which include all that is distinctive of himself as an individual man, and all that is worthiest and noblest in his regenerate life, these go on ever to the attainment of higher and yet higher states, "from glory to glory, even as from the Lord, the Spirit"((2 Cor. 3:18). ~~The~~ For God is infinite, and finite man may forever advance rapidly in knowledge and in every perfection without ceasing to be finite. God will forever remain the infinite object of the love and devotion of man redeemed by Christ.

The Christian does not seek, with the Moslem, a heaven of sensuous delights; he does not seek, with the Behai, an agnostic heaven where he cannot be sure of knowing God, his loved ones, or himself. ~~The Christian's hope of~~ His thoughts about heaven are very simple and easy of comprehension. ~~"For~~ They are summed up in two sayings of the Apostle Paul "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." "And so shall we ever be with the Lord."(2 Cor. 5:1, 1 Thess. 4:17).

Chap. — PROPHETIC CYCLES II.

But here the theory of the Bahais breaks down. Mohammed accepted, indeed the God of Abraham, but his knowledge of Jehovah was distinctly inferior, not only to that of Christ, but to that of Moses and all the great line of Hebrew prophets before the time of Christ. Mohammed knew God as a person, but not as a Triune Person,; he knew Christ as a prophet, but not as a Saviour; he knew of the Holy Spirit, but did not know him as the creator of the regenerate life, and as the indwelling presence of Christ in the heart of the believer. He knew God as a Sovereign, but not as a Father, as the Almighty, but not as the Friend, as infinite will, but not as infinite love. He did not so much antagonize the divine order in these respects, in his conception of God, as that he fell far, far behind what had been revealed of the character of God by the Hebrew prophets and by Christ.

In the equatorial seas the earth moves in its revolution on its axis more than a thousand miles an hour. The ocean bed is fixed, and is incapable of movement, except as the earth itself moves. But the sea, being more mobile, is acted on by the resistance of the atmosphere and by its own inertia, which tend to drag it back, as compared to the solid constituents of the earth's crust. The result is that while the sea obeys the law which set the earth spinning on its axis, its obedience is far less perfect than that of the solid parts of the planet. It falls behind, and in so doing establishes an equatorial current in the opposite direction. So Islam, while its conception of God is theistic, while it knows Jehovah as a personal God, the God of Abraham, and while in many respects it is in harmony with what God has revealed of his nature and his will in times past, is yet so defective in its beliefs that they fall far behind, not Christianity alone, but far behind the truths revealed of God by the Hebrew prophets more than a thousand years before the preaching of Islam.

In respect to the use of the arm of the flesh for establishing the kingdom of God. Mohammed is in absolute antagonism to the divine order as manifested in Christ's teachings and example, and as revealed by the prophets from Noah to John the Baptist. This will be shown a little further on. In the infinitely more important question of the divinity of Christ, and his mission as the Redeemer of the world from sin, Mohammed is in entire disagreement with Christ's own teachings, as well as with all previous revelation. Mohammed cannot therefore be a "Manifestation" of God, and in this particular he is in perfect accord with all that has been revealed. For he never supposed that he was a manifestation of God. All that he ever claimed for himself was that he was an apostle of God. He would have condemned as deadly "shirk" any attribution to himself of the attributes of God.

Abbas Effendi is familiar with the investigations and conclusions of modern science, and he frequently appeals to its testimony and makes use of its analogies in support of the doctrines of Bahaism. Now the basic principle of modern science requires that the propounder of a new scientific law must account for all the facts with which the supposed law deals. Till he has done so his conclusions, however plausible they may appear, are accepted merely as a hypothesis, or at best, as a working theory. In the domain of the Spirit the tests proper for the determination of physical facts manifestly will not apply. But there is a fundamental principle of spiritual truth that is as mandatory in spiritual matters as the other is in the sphere of the material world. This is the law to which we have appealed above, and shall appeal to constantly, that all new revelation must be in harmony with all revelation that God has made in the past. It may introduce new elements, it may set aside temporary provisions which have been fulfilled or have served their purpose, and are no longer needed. But it cannot antagonize any fundamental truth of previous revelation.

PROPHETIC CYCLES. II

Tested by this standard the Bahai doctrine of prophetic cycles cannot be allowed the rank even of a hypothesis. Mohammed worshipped Jehovah, the God of Abraham, and of Isaac, and of Jacob. His knowledge of Jehovah was not the knowledge possessed by Amos or Jeremiah, his spiritual insight was not that of David or Isaiah. ~~But however~~ He was lamentably wrong in his denial of the atoning sacrifice of Christ, and lamentably deficient in knowledge of the regenerating power of the Holy Spirit. But however wrong and imperfect were his conceptions of Jehovah, Mohammed believed in the same God as He who is the object of worship of the Jew and the Christian. The knowledge and the worship of the Jew are very imperfect and many Jews are much more hostile to the cross of Christ than was Mohammed. But none will deny that Jehovah is the object of worship of the Jews. So is he of the Mohammedan.

But the God of the "Cycle of Baha Ullah" is not Jehovah. He is a strange God, so strange that man can never hope to know him. Yes, this much may be known about him, that in every particular he is a different God from Jehovah, as he is described by the prophets and by Christ. ~~These tell nothing.~~ Baha Ullah says all such statements of God's attributes are vain. Christ's account of the Father is of one who has positive attributes, Baha's account of God is of one who has only negative attributes. One is a person, the other is an influence. These are wholly different Gods, both of them cannot be the Almighty. The Bahai hypothesis of God is wholly opposed to all that has been revealed of God by Moses and the prophets and by Christ. Baha Ullah makes Mohammed a manifestation of God, an infinitely higher character than Mohammed claimed for himself. But Baha's conception of God is the antithesis of that of the Koran. Allah is a personal God. He has many names and many attributes which may be know by his creatures. They have it in their power to worship and to honor him, and he has it in his power to reward or to punish them. Had Mohammed himself been the image of God, in whom alone God could be known and worshipped he would have known the fact, and compassion for a world groping in darkness would have compelled him to proclaim it as authoritatively as [redacted] Christ asserted himself as the door, through whom only men might approach the Father's presence. But - Mohammed disclaimed in explicit terms that he possessed any divine attributes.

With respect to relying on the arm of flesh in setting up the kingdom of God on the earth, Abbas Effendi totally misconceives the attitude of Christ on that subject. Here again we wish to caution our readers against the common fault of reading our own thoughts into the minds of those whose views are opposed to ours. From the point of view of one brought up in the atmosphere of Christian thought, and unaccustomed to the modes and currents of religious conception in a predominantly pantheistic environment, it is difficult to understand how a man, like to ourselves, can profess to be God. The instinctive feeling is either that something is wrong with his mind, or that something is wrong with his morals—that if he is sane he cannot be honest. ~~His inner consciousness, one says, must correct his imagination~~ His reason, one says, must correct his imagination, his inner consciousness must make it clear to him that he is not God, an honest conviction of such a character is beyond the pale of thought. But to those who, through a hundred generations, have imbibed such conceptions with their mothers' milk, who from their earliest childhood have been accustomed to hear of a divine personage living unostentatiously in their own or a neighboring village, those to whom local tradition tells of one and another in high or in humble station, who, along the line of the centuries have been invested with the dignities and attributes of the impersonal God, to such as these the idea presents no special difficulty. Once the point of view is found of those who make these astonishing claims, it is not so difficult to eliminate the personal elements of the question. It is not individuals, but a class, with which one has to deal. The philosophers, who, turning away from revelation to find God in the attenuated speculations of philosophy, found, not light, but increasing darkness, is as old as the time of Zophar the Naamathite, whose question, "Canst thou by searching find out God?" has never yet been answered in the affirmative. Nature exacts a penalty for withdrawing the eyes too long from the stimulating influence of light, and the Bible tells us that judicial blindness falls on those who persistently forsake the light of revelation. But we are not made the judges of any one's responsibility. We are not to bring railing accusations, but to seek how we may bring healing to them that are in need of a physician.

We are here in the presence of a scientific question of great interest, viz. the psychological influence of a false theory of life accepted by great masses of men. The Brahmin found it impossible to reconcile the apparently antagonistic conceptions of the infinite and the finite, and he therefore eliminated the finite as a factor in the problem. The infinite became all, the finite was treated as illusion. In some form that idea controls to-day the minds of a large proportion of the population of the east. The facts of every day life, under the influence of this theory, cease to have importance. They become no longer facts but false beliefs, the entanglement of the soul on its homeward path to God in the illusion of its own individuality,—an illusion that must be combated by all the powers of the soul, till at length, recognizing itself as no longer self, but God, the soul becomes God. In such a mental attitude toward the facts of experience allegorical interpretation finds a fruitful soil. The allegorical and Kabbalistic systems of interpretation which have had so great a currency in the east for ages are based on a like fundamental conception of the unreality of facts. Facts are regarded as only symbols of hidden realities. Of themselves they are of little importance. It is results that are aimed at, and any synonym or symbol that will help to attain to the desired result is considered legitimate. Systems of interpretation based on such conceptions have been in vogue in the east from time immemorial, and it is not to be wondered at that they should be adopted also by those who do not accept in its entirety the doctrine of illusion out of which soil they sprung. Both the doctrine of illusion and the doctrine of allegorical interpretation disregard concrete facts.

If now we bear in mind how, like an old man of the sea, a preconceived theory will fasten itself on the mind, and dominate the conceptions in the face of all adverse testimony, we shall have done something towards accounting for the strange ignoring of the facts of history in the interpretation given by Abbas Effendi to Mohammed's use of the sword to propagate Islam. It may possibly help us a little to account for his stranger and more startling interpretation of Christ's attitude on the employment of force to accomplish spiritual results.

PROPHETIC CYCLES. II.

"The military expeditions of Mohammed", says Abbas Effendi, were always defensive actions....Mohammed was reared among these (barbarous Arab) tribes, and after enduring thirteen years of persecution from them, he fled to Medina. But this people did not cease to oppress: they united to exterminate him and all his followers. It was under such circumstances that Mohammed was forced to take up arms. This is the truth; personally, we are not bigoted, and do not wish to defend him, but we are just, and we say what is just. Look at it with justice. If Christ himself had been placed in such circumstances among such tyrannical and barbarous tribes, and if for thirteen years he with his disciples had endured all these trials with patience, culminating in flight from his native land—if in spite of this these lawless tribes continued to pursue him, to slaughter the men, to pillage their property, and to capture their women and children, what would have been Christ's conduct with regard to them? If this oppression had fallen only upon himself he would have forgiven them, and such an act of forgiveness would have been most praiseworthy; but if he had seen that these cruel and bloodthirsty murderers wished to kill, to pillage, and to injure all these oppressed ones, and to take captive the women and children, it is certain he would have protected them, and would have resisted the tyrants. What objection, then, can be taken to Mohammed's action? Is it this, that he did not with his followers, and their women and children, submit to these savage tribes? To free these tribes from their bloodthirstiness was the greatest kindness, and to coerce and restrain them was a true mercy. They were like a man holding in his hand a cup of poison, which, when about to drink, a friend breaks, and thus saves him. If Christ had been placed in similar circumstances, it is certain that with a conquering power he would have delivered the men, women, and children from the claws of these bloodthirsty wolves." (Abbas Effendi, in "Some Answered Questions", pp. 24—25).

With the facts of history in respect to the attack by Mohammed and the men of Medina on the Meccans [redacted] at the Battle of Badr all the world is familiar. To every Moslem the story of the first battle for the propagation of Islam has been a familiar one from his cradle. The Bahai "interpretation" of this battle, and of the others by means of which Islam was speedily established in three continents, as conflicts engaged in by Mohammed and his followers in self defence, is one that has probably never occurred to the Moslems themselves. The generalship of Omar, in throwing a large army into the heart of Persia and overthrowing Yezdegird and the Sassanian line on the field of Nahavend has always been regarded as a great accomplishment. But to convince the world that it was a defensive movement, or that it was not in perfect keeping with the teaching and example of Mohammed himself would appear to be a work of even greater difficulty and daring, contradicting, as it does, the uniform testimony of history, both Christian and Moslem, for thirteen hundred years. To conceive of Christ as at the head of such a military expedition would be to tax the mental powers beyond all possible limits.

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¶The words of Abbas Effendi, quoted above, show conclusively, however, that Bahaism is, in principle, in entire accord with Islam on the question of propagating the faith by the sword. They are therefore in this respect, both of them opposed to Christ and the divine order in history. As respects the nature of sin and the need of a personal, divine Saviour, the new birth, and the operation of the Holy Spirit in the heart, the Indwelling Christ, Bahaism is no more obedient to the divine order in Christ than is Islam.

In every fundamental particular, therefore, the Bahai theory of prophetic cycles fails to stand the test of conformity with previous revelation. It is a very mechanical theory likewise, and history refuses to adjust itself to its definitions. Not so the Christian doctrine of the two dispensations of the Old and the New Testaments. The sacrificial system, the central element of the Mosaic Law, came to an abrupt end with the fall of Jerusalem, a short time after the death of Christ. It has never been restored, and could not be, because Jerusalem, the only place where the sacrifices could be offered, has been for nineteen hundred years in the hands of the Gentiles, and the site of the Temple has, during most of that time, been covered either by a mosque or a Christian church. Coinciding, as did the fall of Jerusalem, with the cessation of the Mosaic ritual, the overthrow of the ecclesiastical government of the Jewish church, the blotting out of the national life of the Jewish people, and their deportation and dispersion throughout the world, and coinciding, as all these things did, with the phenomenal rise of Christianity and its rapid spread over all the known world, it was very appropriately regarded as the end of the Mosaic, and the beginning of the Christian Dispensation. But there was no catastrophe affecting the life and worship of the Christian church at or near the date of the Hegira, when Bahaism adjudges the era of Christianity to have ended, in the most remote degree comparable to the judgment that fell on Judaism at the coming of Christ. Nor has anything in the least degree resembling it ever happened in the history of Christianity. Some of the outlying territories of Christian powers were taken by the Arabs at an early date, and Western Asia, Africa, and some parts of Europe were overrun by them armies of Islam. . But Constantinople was not taken by the Turks until more than eight hundred years after the epoch of the Hegira, and not until long after it had ceased to exert a dominating influence on the Christian church. Rome, the capital of Christendom, was never seriously threatened by the Moslems. Yet the Bahai doctrine of cycles requires the Christian dispensation to have come to a close at the date of the Hegira, 622 A.D., the beginning of the Mohammedan era. Since that time Christianity, for Bahai purposes, is regarded as having been abrogated. It has been dead, a body without a soul.

This assumption puts a strain on the imagination. In 622 A.D. Christianity was an infant in its cradle compared to its lusty manhood of the present day. when, according to this theory, it ought to be twice dead. For Islam, its successor, has lived its allotted life meantime, and it in turn, was abrogated by Baha Ullah, as long ago as the year 1844, a period of sixty five years.since Bahaism was proclaimed by the Bab. It is only by a figure of speech that Islam can be said to have been abrogated by Bahaism, though in Persia the latter has made great progress

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We will leave the Bahais and the Moslems to adjudicate that question. But Christianity continues to be a troublesome fact which insists on being taken account of. For it refuses to be abrogated. Truth, whether scientific or religious, takes account of all the facts. And it is a fact which requires no verification that Islam has lost since the beginning of the "cycle of Baha Ullah" has coincided with the most astonishing advance of Christianity of any like period in its history. Everywhere in the world Islam is confronted by an array of spiritual forces going forth under the banner of the cross conquering and to conquer. The relations of Christianity to Islam are considered in another chapter. Here it is sufficient to say that of all the "Manifestations" included in the Bahai system who have had a direct share in the world's work of the present day, including Moses, Zoroaster, Buddha, Confucius, Christ, and Mohammed, the religion of Christ has been, almost single handed, during the past three or four centuries, the protagonist of the great civilizing agencies which Bahaism so cordially indorses, and of which it would fain assume the leadership. Practically all that has been accomplished during that period in doing away with the horrors of war and advancing the arts of peace and the ideals of human brotherhood and in establishing the great educational and humanitarian institutions of which the whole world is the beneficiary are the fruits of Christianity, and, if Judaism be excepted, of no other influence, unless to an almost infinitesimal degree.

But Christianity has no territorial boundaries. It is a spiritual. not a political power. There are many so-called Christian nations, nations that accept the life and teachings of Christ as the highest ideal of citizenship and of character in individual and in family life. There are some kings who have assumed the titles of "Christian" or "Most Christian" kings. But no nation is Christian, save to the extent to which it, as a people and as a government, honestly accepts and sincerely endeavors to put in practice the standards of life and conduct of Christ himself. And the same is true of the Churches called Christian. The true Church of Christ is not an outward organization, it is a body of believers, united by the invisible bonds of love and fellowship in Christ, who is the head of the body. These are drawn together in local organizations for mutual helpfulness and efficiency. These are Christian organizations, not by virtue of the name they bear, but by virtue of the spirit of Christ which they display. If the fruit ~~life~~ of the Spirit of Christ is not there, the name does not make it a Christian church. Afar, afar off do any of the Christian nations follow him who is the Prince of peace, and whose teachings the world has always found it hard to apply to the regulation of its own selfish aims. The nations of Christendom, and especially of Protestant Christendom, have, during the past century or more, attained to an amazing material prosperity. Yet that might easily go hand in hand with spiritual decay and death, as it did with the Roman Empire in the early days of Christianity.

Is it true, as taught by Baha Ullah, that this is the case with Christianity? Is it true that Christianity is spiritually dead, and that, for thirteen centuries it has had an existence only in name? This question is answered more fully in another chapter. Here it is sufficient to say that Christianity was never more spiritual; never more virile; never more actively a power for righteousness, in the individual life, in the home, and in the councils of the State; never more rapidly increasing in numbers and in influence; and never more sure of its ultimate conquest of the world for Christ than it is to-day. And there was never a period in its history when so many have sealed their faith by the test of martyrdom, or when the followers of Christ were more ready to follow him to the death than to-day, when, according to Bahai computation, Christianity ought to have been more than a thousand years in its coffin. It is indeed an unruly factor, it cannot be made to fit into the Bahai system of cycles, even with all the reshaping and the interpretation to which it has been subjected by Bahai exegesis.

Facts such as these do not, however, disconcert the Bahai. His line of demarcation boldly transfers twelve hundred years of Christian history to the credit of Islam,—to the "cycle of the Koran", and the last and most fruitful period of sixty five years of the past century of wonders both in the spiritual and material world he appropriates bodily to Bahaism. Have the nations of Christendom agreed together to establish an international court of arbitration as a substitute for war? We are reminded that this is the cycle of Baha, to whom all the credit for this is due. Have all the Christian nations, some at a tremendous sacrifice of blood and treasure, purged themselves from the curse of human slavery, has the Red Cross Association bound together the nations in a deeper sense of their responsibilities in mutual helpfulness? It is the cycle of Beha Ullah, who is the inspiration of it all. Do the nations feel more sense of responsibility for their dealings with weaker nadddnd races, and in the care of the sick, the aged, the widow and the fatherless within their own borders? It is the cycle of Baha, and all these millennial tokens are due to him. Conclusions such as these are held by many Bahais, by some they are expressly asserted.

Bahaism must furnish more conclusive evidence than it has yet offered to persuade the Church of Christ that these things are so, and that they ought to ascribe to Baha Ullah the glory that belongs to Christ. Bahaism not only has never been itself identified with any of the great humanitarian movements of the present day for which it would like to have the credit, it has not been in relation in any way with the only instrumentality, unless it be also Judaism, of which these things are a normal product. Bahaism is, on the contrary, according to its own testimony, a higher and fuller development of an alien civilization, that of the Koran, out of whose bosom it has emerged, and with whose spirit, as will be shown in another place, it is, in some respects, in full sympathy. Bahaism cannot thus lightly throw off its old affiliations and take possession of all that Christ has wrought in the past, all that he is doing, more and more abundantly, in the glorious and inspiring present day of his salvation.

[illegible]
RELIGION AND PROPHETHOOD.
[illegible]
[illegible] .I.

Abbas Effendi teaches that there are two kinds of prophets, the independent prophets who are followed, and the prophets who are not independent, but who are themselves followers. The independent prophets are the lawgivers and the founders of new cycles. The number of these and their names are variously given. Abbas Effendi usually gives only six, evidently leaving his own name to be supplied by his followers, as John the Evangelist referred to himself, in his narrative as the 'other disciple'. According to the enumeration of Abbas Effendi, the seven are Adam, Noah, Abraham, Moses, Jesus, Mohammed, and Baha Ullah. The [illegible] the second [illegible] of [illegible], reason. Now Baha [illegible] the manifestation of a universal cycle, and Abbas Effendi fills out the seven. Sometimes the Bab is included, sometimes Noah is omitted. Among the prophets who are followers and promoters are mentioned Solomon, David, Isaiah, Jeremiah, Ezekiel, [illegible], Daniel, Zoroaster, etc.

"The independent prophets are founders; they establish new religions and make new creatures of men; they change the general morals, promote new customs and rules, renew the cycle and the law. [illegible] the second part of prophets who are followers, these also promote the law of God, the religion of God, and proclaim His word. Of themselves they have no power or might, except what they receive from the independent prophets." (Some Answered Questions, p. 187).

Religions, says Abbas Effendi, have, in common with all things created, a natural tendency to decay and corruption. Therefore the appearance of a prophet of the first order from time to time is necessary, to renew the religion which has become decayed. "It is clear and evident", he tells us, "that the Religion of God does not maintain its original principles among the people, and that it has gradually changed and altered until it has been entirely destroyed and annihilated. Because of this the manifestation is renewed, and a new religion established. But if religions did not change and alter there would be no need of renewal." (ib. p. 190) The original religions of Moses, Zoroaster, and all other prophets who have succeeded in finding a following, were originally true, says Abbas Effendi, but their truths have become corrupted. These and all other religions have become bodies without souls. That is why Baha has come to renew them.

Each star in the heavens has its own cycle of revelation which is periodically renewed. Some of these are of incomprehensible duration. When one cycle is ended, a new cycle begins. The great events occurring in the new cycle obscure those of the previous ones, and they are forgotten. After a period of 50,000 years or so all traces of them disappear. The life on the earth has existed many millions of years, and there have been many cycles. "There is no first manifestation", says Abbas Effendi, [illegible] a cycle [illegible] the cycle [illegible] several [illegible] are completed. Each cycle is completed by

[illegible]

the appearance of a new Manifestation, a new cycle begins. In this way cycles begin, end, and are renewed, until a universal cycle is completed in the world, then important events and great occurrences will take place which entirely efface every trace and record of the past; then a new universal cycle begins in the world, for this universe has no beginning. Universal cycle in the world of existence signifies a long duration of time, and innumerable and incalculable periods and epochs. In such a cycle the Manifestations appear with splendor in the realm of the visible, until a great and universal Manifestation makes the world the centre of his radiance. His appearance causes the world to attain to maturity, and the extension of his cycle is very great. Afterwards other Manifestations will arise under his shadow, who, according to the needs of the time will renew certain commandments relating to material questions and affairs, while remaining under his shadow. We are in the cycle which began with Adam, and its universal Manifestation is Baha Ullah." (Ibid. p. 186). It is in the outward form, [illegible], that change and dissolution take place in religion. The spiritual reality persists, and in each cycle the truth of God is revealed in progressively higher form. Christ was a manifestation of the Divine Essence as the Son, Baha Ullah the Father, the Godhead manifested in Himself, as one of the Bahai writers has expressed it. All the interior cycles of the universal cycle in Baha Ullah were stages in the evolution of the culminating event.

Baha Ullah professed to accept the Old and New Testaments as the word of God, they therefore contain, for the Bahai, as well as for the Christian, an authoritative record of God's work in the world through the prophets and events that ~~are in~~ their pages. But if this doctrine of cycles be true as a whole it must be true as to its parts and as to their relation to each other; it must be a harmonious system. "Order", it has been well said, "is Heaven's first law" and he is always consistent with himself. The Bahai theory of progressive cycles of revelation, culminating in Baha Ullah, must therefore find its confirmation in the Biblical record. Does the Bible confirm this conception? The Bible narrative gives several outstanding important occurrences in the cycle of Adam, viz. the creation of man, man's probation as the will concerning sin, the fact of sin, the promise of a Saviour, and an almost universal apostasy. The cycle closes with a cataclysm, out of which rose the prospect of a new cycle, [illegible] in the Noahic dispensation, with its promise, of the new grace of God.

The Bible gives an account of two great events in the history of Noah. First, his deliverance from the Flood to repeople the earth, and secondly, God's revelation to him of the divine purpose concerning the part his sons were to play in the future history of the world. "Blessed be Jehovah the God of Shem," he also prophetically utters, "God enlarge Japheth, and let him dwell in the tents of Shem; and let Canaan be his servant." The office of revelation was assigned to Shem, that of world-

[illegible]

[illegible]

In Christ was fulfilled the law and the prophets, in Christ did God make His tabernacle with man, and in him was His final revelation unto mankind,— revelation in harmony with, and in fulfillment of all previous revelation. What was Christ's attitude toward the divine order as regards the employment of the powers of this world to aid in setting up the kingdom of God on the earth? [illegible] vision he looked down the long vista of [illegible] and saw the centuries of [illegible], [illegible] [illegible] the whole power of [illegible] of the world [illegible]

Continued in the Effort
professed his name. Abbas Effendi

[illegible]

[illegible] to him all in one [illegible], but Christ [illegible] rejected the proposition. [illegible] Christ had no condemnation of world power in itself. "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." [illegible] was also a divine institution, as well as the spiritual office. But the powers of this world have no place in the spiritual [illegible] by him, the Christ over all.

Not to [illegible] into the prophetical office [illegible] And this divine order was [illegible] by Christ, [illegible] or revelation [illegible] as it had before been done in God's successive revelations to Abraham, to Isaac, and to Jacob, to Moses, to [illegible], to David and to the prophets who followed him. In his conversation with the woman of Samaria at the well Christ said to her, "Ye know not what ye worship; [illegible] salvation is of the Jews." (John 4:22). [illegible] history, [illegible]

[illegible]

[illegible] [redacted] [illegible] particularly. In [illegible]

[illegible]

[illegible]

In the meeting of man [illegible] the first event in the dispensation beginning [illegible] the regeneration of [illegible] his [illegible] was the first work to which Christ addressed himself in his earthly ministry. In the first of his discourses of which the evangelists give us an account, Christ proceeded to a [illegible] of the [illegible] the doctrine of the new birth. Man must be born again if he would enter the kingdom of God. Till then he can not even look upon it. (See John 3:1-8). The old order of the world should pass away, the divine order, the entire regeneration of the human heart, it was his mission to effect, the [illegible] of sin, whose fruits had [illegible] in the world with [illegible] from the [illegible] of him [illegible], was recognized by Christ as the title by which he was first proclaimed to the world by his herald and forerunner, "Behold the Lamb of God, which taketh away the sin of the world." The promise of a Saviour for sin, confirmed by Jehovah in all the previous dispensations, was fulfilled [illegible]

in Christ. In all these things
Christ and the great prophets of Israel who
appeared before his time all in entire harmony

10

The Moslem Doctrine of God. – Zwemer

Islam is proud to write on its banner the Unity of God; but it is after all a banner to the Unknown God. Christianity enters every land under the standard of the Holy Trinity – the Godhead of Revelation. These two banners represent two armies. There is no peace between them. No parliament of religions can reconcile such fundamental and deep rooted differences. We must conquer or be vanquished. In its origin, history, present attitude and by the very first article of its brief creed, Islam is antichristian …… There is no God but the Godhead. Islam itself is beginning to realize the strength of the Christian idea of God… When it understands the Fatherhood of God it will understand the brotherhood of Men and the mystery of Calvary

Finis

9

The Moslem Doctrine of God. – Zwemer

It is sterile. It has neither grown nor been fruitful of new ideas in all the history of Islam. The sheikhs of Al Azhar in Cairo in the 20th century are still content with the definition of Al Ghazzali. On the contrary the Chr doctrine of the God-head beginning with the O. T.s revelation of Jehovah, interpreted in the fulness of time by the Incarnation. developed by the Holy Spirits teaching through the apostles and systematized in the conflict with heresies and philosophies is even today a growing concept and a fruitful idea (Quotes Shedd Hist of Doctrine Vol I p 4) and in the person of Christ displays the true union of the Creator and the Creature; while in His Passion sets forth the divine harmony of infinite goodness and condescension"

The only way in which Allah pardon a sinner is by abrogating his law or passing over guilt without a penalty. There is no substitute no Mediator no Atonement. And therefore the law-of-the-letter with all its terror and the physical hell, ever yawning for its victims subject Moslems to the bondage of fear unless formalism has stupefied their conscience

The Moslem Doctrine of God. Zwemer

of all his attributes, but demonstrates the harmony and equality existing between them. Now Islam was defective in acknowledging only two active principles in the Deity, His will and His wisdom while it left his goodness and greatness (sic) (rather justice) inoperative as though they were indolent qualities and not called forth into active exercise.# But the Chn religion in its doctrine of the Trinity conveys the highest conception of the Deity as the Father, Son, and Holy Spirit in one simple essence (sic). In the Incarnation of the Son it evinced the harmony that exists between God's goodness and his greatness (sic)

6.

The Moslem Doctrine of God. – Zwemer.

his arbitrary will. His word can be abrogated. His commandments are subject to change and improvement .. Efforts on part of Moslems to prove ~~that~~ all the prophets were sinless Adam's sin. David's adultery and Mohammed's prayer for pardon (Surahs 7^{10-17} 38^{20-24} and 47^{20-21} all appear to be sinful but really were not God is merciful and clement.

4 There is a lack of harmony in ~~Allah's~~ attributes. Raymond Lull says. "Every wise man must acknowledge that to be the true religion which ascribes the greatest perfection to the Supreme Being and not only conveys the worthiest conception

The Moslem Doctrine of God – Zwemer

It is found in Greek theism. ...
The awful spectacle of Calvary can only be explained in the terms of Divine justice and Divine love. It was, in the words of Paul, "to declare his righteousness; that he might be just and the justifier of him which believeth in Jesus (Rom 3:26)

Allah allows his prophets things otherwise forbidden and wrong. Even ordinary believers are allowed to do what is really not right because they are believers. "It is better not to have slave concubines but Allah is merciful and clement"

In Islam God's law is not the expression of his moral nature but of

The Moslem Doctrine of God. - Zwemer

Orthodox Islam is a religion without song. Where are any psalms of devotion or hymns of spiritual aspiration in the Koran or the volumes of Tradition

There is no precept nor example in Islam enjoining love to ones enemies. It knows nothing of universal benevolence or of a human tolerance (Surah 9^{29}) . . . The Koran . . . in contrast with the Bible has . . little for and about children. Of such is not the Kingdom of Mohammed

(3) Allah is not absolutely unchangeably and eternally just . . . The Bible and the human conscience

The Moslem Doctrine of God. Zwemer.

In the Bible love is not a mere attribute of Deity God *is* love. God's love not only shines forth throughout the Scriptures but is often declared to have existed from all eternity. (Jer 31^3 Jn 3^{16} 17^{24} Eph 1^4 Rev 13^8) Fairbairn remarks: "The love which the Godhead makes immanent and essential to God, gives God an altogether new meaning and actuality for religion, while ~~thought~~ is not forced to conceive monotheism as the apotheosis of an Almighty will or as impersonal idea of the pure reason."

Moslem mysticism was a revolt against the orthodox doctrine of Allah. The human heart craves a God who loves

Islam 2

The Moslem Doctrine of God. Zwemer

1 There is no Fatherhood of God. Allah produces on the Moh. a servile, not a filial fear. When there is no Fatherhood toward man there can be no Brotherhood of Man. Islam is an exclusive brotherhood of believers, not an inclusive brotherhood of humanity. Assuredly this characteristic of Islam is responsible for much of its fanatic spirit and its gigantic pride . . . .

2 The Moslem idea of God is conspicuously lacking in the attribute of love. This is seen in the study of Allah's names . . . Another thing is evident. Whatever Moh. ~~taught~~ concerning God's mercy loving kindness or goodness has reference only to what God is external to himself

Islam 1

The Moslem Doctrine of God. Zwemer

Instead of arriving at his theology through the mind of Christ as revealed in the gospels and developed through the Holy Spirits teaching in the apostles, Mohammed went back to natural theology. He did not use or would not use the channel of knowledge opened by the incarnation. Instead of learning from Him who descended from heaven Moh. asserted that he himself had ascended to heaven and there had intercourse with God

Mohammedan monotheism lacks four elements which are present not only in the Christian idea of the Godhead. but in the O.T. as well

Subject Index. The Doctrine of God

CHAP. ___. Behaism and Christianity.

"As I passed along, and observed the objects of your worship, I found an altar with this inscription, To an unknown God. What therefore ye worship in ignorance, this I set forth unto you. (Acts 17:23.)

"The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. (Romans, 8:2).

"Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. (John 14:23).

Can two walk together, except they be agreed? Can two see alike, except they look at the same thing? Can two see the same thing, except they find a common point of view, from which to direct their vision? To ask these questions is to answer them. Two persons, neither of whom knows a language common to the other, can do little toward directing each other on their way. More than in anything else, when we undertake to persuade others to follow Him, who is the Way, the Truth, and the Life, is it important that we make ourselves clearly understood by those to whom we address our plea. And until we have acquainted ourselves to the best of our power, with the actual beliefs of those whom we seek to influence, we have failed to take the first step toward convincing them of the error of their way, or the truth of that which we offer them in its place. It would be as if a physician should attempt to cure his patient without having made any attempt to assure himself of the diagnosis of the disease from which he was suffering. Under this conviction the writer of these pages has made every effort to know and to state fairly the doctrines of Behaism as they are, i.e. as the Behais themselves understand them. He has not been content therefore to accept the statements alone of individual Behais, but often as his authority those accredited by Abbas Effendi himself. In some cases where the teaching has been vague he has had to draw inferences from the statements made.

It is the contention of our Behai friends that they hold to all the doctrines of the New Testament, in common with the followers of Christ,—that they are in entire agreement with us in respect to the facts of the Gospel record, our only difference being in the in interpretation. If this view is correct, it is a fact which we should welcome, for if we are relieved of the duty of convincing them of the facts, it leaves us more free to devote ourselves to the interpretation of the facts.

[illegible] Wherever, ~~therefore~~, any real basis of accord can be found, either as to the facts, or as to the interpretation of the facts, the area of the controversy is narrowed, and the real issue between truth and error is more clearly defined. ~~The Christian cannot, however, accept the opinion of the Behais as to any agreement in respect to the facts, without first inquiring for himself into the grounds for that opinion.~~

The questions at issue between Behaism and Christianity range themselves under three heads: viz., those relating to God, those relating to man, and those relating to immortality. All other questions are subsidiary to, and dependent upon these.

As a result ~~At the very outset~~ of our inquiry we find that the Behai and the Christian conceptions of the nature of God, and of his relations to the world, appear to be in [illegible] [illegible] in harmony ~~while superficially they are in some respects, in agreement,~~

God is infinite, man is finite; God constitutes all things, but all things do not constitute God; ~~God reveals himself in the universe, but the universe does not exhaust God's resources; God transcends all his works.~~ God is the creator of the universe, and he is distinct and separate from the work of his hands. God reveals himself in the universe, but the universe does not exhaust his resources. God transcends all his works. ~~God~~ God loves the world, and has manifested himself to the world in the flesh. God, in his Spirit, is immanent in the world, sustaining and controlling all things. God is holy; he hates sin, and loves righteousness. In all these, and other things of less moment, as concerns the doctrines of the two faiths there is an apparent agreement between Behaism and Christianity, ~~as to the facts, as to the doctrines of the two faiths.~~

Subject Index.

But when we come to the interpretation of the facts we find no longer agreement, but the ~~widest~~ greatest possible ~~divergency of thought~~ antagonism. Jehovah, the God whom the Christian worships, the God of Abraham and of all his spiritual children, is a personal God. He has the personal attributes of will, of reason, and of love; that is, in the highest qualities of our being he is like ourselves, only in him these are infinite and perfect attributes, not finite and imperfect as with us he is our Father, and we are his children, he is not far from each one of us, though he is the high and lofty one who inhabiteth eternity. For he is our dwelling place, and he delights to make his abode in the heart of the meek and contrite worshipper. He invites us to come to him in prayer, to ask of him forgiveness of our sins, to seek his help in our weakness. He gives us deliverance in our hours of temptation, he gives us peace in the midst of our bitterest conflicts, he takes away our sin and clothes us in the robe of his own righteousness. We go to him as to a Friend, in whose love, and in whose faithfulness we can trust absolutely, and we are never disappointed, and he invites us to come to him directly, without the intervention of priest or ~~earthly~~ any mediator, except himself, his ear being ever attentive to the cry of the humblest of them that seek him.

The God of the Behai is not described in such terms as these. He cannot be described in any terms known to men. He is not a personal God, he has no will, he has no reason, he has no feeling of love for his creatures, in any true meaning of the word he has no attributes of any kind. He is "an unknown God". And he is unknowable. Neither in any revelation which has been given in the past, nor in any which shall ever be given inthe future to the world will he ever be made known. For man has no faculties by which it is possible for him to know God. [illegible] human mind can apprehend. Therefore they "It is forbidden even to seek to know him. All that man can know of the infinite God is what is seen in his "Manifestation." And the "Manifestation"is finite in all these qualities of personality which are our highest possessions. His personal qualities, all by which men may know him are of the earth and go away with the body

It is through a colored glass of this kind that we must read

[illegible] cannot [illegible] by the [illegible] with which man is endowed what Beha Ullah says about God, it is with such qualifications that we must interpret anything that is taught in Behaism of God's attributes or God's works. We are told that these anthropomorphisms ~~are merely symbols~~, adopted as a "convenient terminology," that they do not tell us anything about the real nature of God, for that we do not know, and cannot know. The "Reality of Divinity", the Divine impersonal essence is not the Creator, nor can anything of knowledge, or love, or purpose, or even of consciousness be predicated of it, for it lies entirely and absolutely without the categories of human thought, or human conception.

When Beha Ullah speaks of God willing and thinking and loving [illegible] these terms are anthropomorphisms or metaphors. Such terms are a speaking of nature [illegible]

[illegible] that what there appears [illegible] of the essence [illegible]

~~The creator of the worlds is not this impersonal essence which the Behai calls God.~~ The creator is a subordinate spirit, in whom the Essence is reflected, and to whom all that is attributed to divinity as existing and working is alone applicable. Even this secondary divinity cannot be known directly, unless perhaps for a few years he may manifest himself to man as a universal "Manifestation", once in ten or twenty thousand years or longer. During all the rest of the world's history God can only be be known at all as he is represented by the subordinate "Manifestations", of whom there are one, of higher or lower degree, present at all times in the world. Only in the form of one of these "Manifestations" does God attain to personality, through which it is possible to speak of it as "He". What it is in its impersonal being nobody can know but the "Manifestation", and he cannot tell his followers, for they have no faculties by means of which they could comprehend the revelation if it were given them. "It is forbidden to inquire". Beha Ullah [illegible]

[illegible] something [illegible] Knowl [illegible] having a wholly [illegible] from what [illegible]

For that which man can not do in himself he can do in Christ. In Christ he can know the Father for Christ imparts his own life to the believer and through the indwelling Christ the wise and the ignorant are alike introduced into the presence of the Father. No man hath seen God at any time. But the only begotten Son which is in the bosom of the Father he revealed him and in the union of the Christian with Christ he finds himself in communion with the Father

BEHAISM AND CHRISTIANITY.

Chapter XIII. The Doctrine of God

"As I passed along, and observed the objects of your worship, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom, therefore ye ignorantly worship, him declare I unto you." (Acts 17:23). [illegible] on page 3

It is the contention of our Behai friends that they hold to all the doctrines of the New Testament in common with the followers of Christ,—that they are in entire agreement with ~~us~~ them in respect to the facts of the Gospel record, the only difference being in our ~~the~~ interpretation of the facts. If this view is correct, it is ~~a thing~~ to be welcomed; for, if we are relieved of the duty of convincing them of the facts, ~~it leaves~~ us more free to give our attention to their interpretation. ~~For~~ whenever any real basis of accord can be found, either as to the facts, or the interpretation, the area of the controversy is narrowed, and the real issue between truth and error is more clearly defined.

We meet at the outset a confusion of names which requires some preliminary definitions. By God the Father the Christian mean the invisible God whom no man hath seen and who is revealed only by his son Jesus Christ. He transcends all our knowledge and all our conceptions but this in degree not in kind. He is truly revealed as he is in Christ and there is no higher Being than he. Bahaism employs the same title, the Father Almighty, but applies it to [illegible] which is manifested in the finite manifestation of a higher Being, the Essence which is the Bahai name for God, [illegible] as we believe,

The questions at issue between Behaism and Christianity range themselves under three heads; viz., those relating to God, those relating to man, and those relating to immortality. All other questions are subsidiary to, and dependent on these.

As a result of our inquiry, we find that the Behai and the Christian conceptions of the nature of God, and of his relations to the world are, in some important respects, in apparent harmony. God as we [illegible] God is infinite, man is finite; God constitutes all things, but all things do not constitute God; God is the creator of the universe, and he is distinct and separate from the works of his hands; God reveals himself in the universe, but the universe does not exhaust his resources; God transcends all his works; God has made man in his own image therefore God and man are akin and God loves mankind, and has manifested himself to the world in the flesh; God, in his Spirit, is immanent in the world, sustaining and controlling all things; God is holy, he hates sin, and loves righteousness. In all these points of contact and in others ~~things~~ of less moment, as concerns the doctrines of the two faiths, there is apparent agreement between Behaism and Christianity.

But when we come to the interpretation of the doctrines we find no longer agreement, ~~but antagonism~~. Jehovah, the God of all the earth, the God of Abraham, and of all his spiritual children, is, a personal God. He has the personal attributes of will, of reason, and of love. That is, in the highest qualities of our being he is like ourselves, and therefore it is possible for us to know him; Except that these qualities which are in us are finite and imperfect in him are infinite and perfect ~~only in him these attributes are infinite and perfect, not finite and imperfect qualities, as with us.~~ Therefore He is our Father, and we are his children; he is not far from each one of us, though he is the high and lofty one who inhabiteth eternity. his life must be imparted to us before we can know him truly ~~For~~ He is our dwelling place, and he also delights to make his own abode in the heart of the meek and contrite worshipper. He invites us to come to him in prayer, to ask of him forgiveness of our sins, to seek his help in our weakness. He gives us deliverance in our hours of temptation, he gives us peace in the midst of our bitterest conflicts, he takes away our sin, and clothes us with the robe of his own righteousness. We go to him as to a friend in whose love and in whose faithfulness we can trust absolutely, and we are never disappointed; ~~He~~ he invites us to come to him directly, without the intervention of priest or any mediator except himself; for his ear is ~~being~~ ever attentive to the cry of the humblest of them that seek him.

[illegible]

The God of the Behai is not described in such terms as these. He cannot be described in any terms known to human speech, nor can he be conceived of, in any manner or form, by the human mind. He is not a personal God; he has no will; he has no reason; he has no feeling of love for his creatures in any true meaning which would not fit in with the meaning "it" [illegible]

or sense of the terms, he has no attributes of any kind. He is "an unknown God*;" And he is unknowable. Neither in any revelation which has been given in the past, nor in any which will be given to the world in the future, will he ever be made known; for man has no faculties by which it is possible for him to know God. Love, and truth, and righteousness, and mercy, are qualities which the human mind is capable of apprehending. ~~Therefore~~ They cannot therefore belong to God, God is such as the Behai account leaves for nothing, according to the Behai doctrine of God, belongs to him which man's faculties can apprehend. Man can know the Manifestation, and all that man can know of the infinite God is what he finds in the Manifestation. And the Manifestation is, in common with man, finite in all those qualities of personality which are man's highest possessions. These do not endure, but pass away. It is through a colored glass that we must read what Beha Ullah says about God; it is in the light of qualifications such as these that we must interpret anything that is taught in Behaism of God's attributes or God's works. When Abbas Effendi speaks of God as willing, and thinking, and loving, he has stated ~~we are informed~~ that these terms are anthropomorphisms, or metaphors. such as we use in speaking of ~~nature~~ men; that they are symbols, adopted as a convenient terminology; and that they do not tell us anything about the real nature of God, for that we do not know, and cannot learn. The "Reality of Divinity", the Divine impersonal Essence, is not itself the creator; nor can any of the attributes mentioned above, not even consciousness, be predicated of it, for it lies entirely and absolutely without the categories of human thought. It is true that Abbas Effendi declares that God has consciousness, but if by that he means ~~it is like~~ what we know and understand by consciousness, then it follows that we have faculties by which we can know one attribute, at least, of the unknowable God. And if we can understand that he possesses consciousness, why may it not be in our power to understand other things about God? Evidently what is said about God's consciousness by the Behais is also intended to be understood metaphorically.

Behai teaching is such a compound of assertion [illegible]

The Essence does not create the worlds, nor does he have any direct participation in any act of creation. It is the Primal Will, the Demiurge of the Gnostics, a "manifested" Spirit ~~alone~~ unto whom alone the works of creation are ascribed, and to whom all that is attributed to God as existing and working is alone applicable. Even this Primal Will, this "Universal Manifestation", cannot be known directly, except as, once in ten or twenty thousand years or more, he may be revealed to the world, and dwell with men in the flesh for a few years time. During all the rest of the world's history God can only be known at all as he is represented by the minor Manifestations, of whom there is one, of higher or lower degree, present at all times in the world, save in the periodical epochs of deepest darkness. Only in the form of one of these Manifestations does the Essence attain to personality through which it is possible to speak of it as "He". What it is in its impersonal being nobody can know but the Manifestation; and he cannot make the secret known to his followers; he cannot in any way communicate the mystery to them, for they have no faculties by means of which they could comprehend the revelation if it were given them. ~~It is forbidden to seek~~ for it. The Behai doctrine that everything ~~that everything~~ except negations that is predicated of ~~[illegible]~~ God refers to the Manifestation, and not to the Essence, could not have stronger expression than in the words of Abbas Effendi.x ~~which we quote from their latest book of the Behais published in English, "Some Answered Questions". l.c. pp 168–170~~

[wh]ich knowledge is beyond their power. It cannot come to them, it is forbidden them to seek for it.

x Note quoted from the latest book of the Behai published in English "Some Answered Questions" l.c. 168–170

BEHAISM AND CHRISTIANITY

"Minds are powerless to comprehend God, and the souls become bewildered in explaining him. 'The eyes see him not, but he seeth the eyes. He is the Omniscient, the Knower.' (Koran, Sura 6). Consequently, with reference to this plane of existence, every statement and elucidation is defective, all praise and all description are unworthy, every conception is vain, and every meditation is futile. But for this Essence of the essences, this Truth of truths, this Mystery of mysteries, there are reflections, auroras, appearances and resplendencies, in the world of existence. The dawning-place of those splendors, the place of these reflections, and the appearance of these manifestations, are the Holy Dawning-places, the Universal Realities and the Divine Beings, who are the true mirrors of the sanctified Essence of God. All the perfections, the bounties, the splendors which come from God, are visible and evident in the Reality of the Holy Manifestations, like the sun which is resplendent in a clear polished mirror with all its perfections and bounties. If it be said that the mirrors are the manifestations of the sun and the dawning-places of the rising star, this does not mean that the sun has descended from the height of its sanctity and become incorporated in the mirror, nor that the Unlimited Reality is limited to this place of appearance. God forbid! This is the belief of the adherents of anthropomorphism. No; all the praises, the descriptions, [illegible] [illegible]; and exaltations refer to the Holy Manifestations. That is to say, all the descriptions, the qualities, the names and the attributes which we mention, return to the Divine Manifestations; but as no one has attained to the reality of the Essence of Divinity, so no one is able to describe, explain, praise or glorify it. Therefore all that the human reality knows, discovers, and understands of the names, the attributes, and the perfections of God, refer to these Holy Manifestations. There is no access to anything else: 'the way is closed, and seeking is forbidden.'

"Nevertheless we speak of the names and attributes of the Divine Reality, and we praise Him by attributing to Him sight, hearing, power, life, and knowledge. We affirm these names and attributes, not to prove the perfections of God, but to deny that he is capable of imperfections..... Accordingly all those attributes, names, praises, and eulogies apply to the Places of Manifestation; and all that we imagine and suppose beside them is mere imagination, for we have no means of comprehending that which is invisible and inaccessible." l. c. pp. 168-170.

The Behai themselves recognize the likeness of their master to the person here characterized and they boldly throw down the challenge that if Beha Ullah is not God he is Antichrist

To the seeker after God Beha Ullah offers himself. "[illegible] [illegible] God, or [illegible] ~~so that~~ He as God sitteth in the temple of God, showing himself that he is God." Yet it is the belief of the writer of these pages, for reasons which will be given further on, that the Particular "law-less one" to whom Paul here refers ~~above~~, is neither Beha Ullah nor Abbas Effendi. The [illegible] transcendent God of the Behai is an unknown God, but he is not ignorantly worshipped by the Behai. The believer is taught that he cannot worship this unknown God at all, either ignorantly or with knowledge, he can only worship the Manifestation.

Christ does not teach us so to think of the Father. Christ is not a created Creator; ~~Christ~~ He is the Creator of the worlds, but the Father is also the Creator. "My Father worketh hitherto, and I work." Christ raises the dead, ~~on~~ and the Father raises the dead, and quickens them; the Son loves the Father, and the Father loves the Son; the Father wills that all men shall honor the Son, even as he wills that they shall honor the Father. And God is not alone the Father of our Lord Jesus Christ; he is the ~~Divine~~

Divine Father of all men, and ~~so~~ in the Father in a special sense of all who are brought by adoption into relations of sonship ~~by adoption,~~ through faith in Christ. After his resurrection Christ gave word to his disciples, "I ascend unto my Father, and your Father; and to my God, and your God." He taught his disciples to offer to the Father that beautiful prayer, ~~consisting~~ embodying as it does of the elements of all true prayer ~~in a few brief sentences~~, beginning, ~~with~~ "Our Father who art in heaven, Hallowed be thy name." And the Father bore witness to the Son at his baptism, "This is my beloved Son, in whom I am well pleased;" and again at his transfiguration, "This is my beloved Son, in whom I am well pleased; hear ye him." The Father hath been seen by no man at any time He has sent his Son into the world that men may know in him the Father. "Behold my son," we hear the Father say. 'In seeing him you see me; in obeying him you obey me, in loving ~~and obeying~~ him you love ~~and obey~~ me; in receiving him , in receiving of him the impartation of his life, you receive me. For what he is I am, and what you find in him of holiness, and love, and grace, and every perfection of human and divine character is just what I want you to know of my attributes, of my character.'"

To quote [illegible] words,

[illegible]

Christ is not a mirror, reflecting to the world an effulgence which hides itself in its excess of light, and concerning which the beholder can only know the mirror, while all knowledge of the light reflected in it ~~being~~ is denied him. Christ He is not a reflector of light; he is the giver of life. He is indeed an educator of men, of the highest order; but it was not to educate men that he came into the world. In his prayer for his disciples in the upper room, before he went to be crucified, he said, "The glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." Christ is the Godman, and in his union, at once with the Father and with the believer, he brings the soul that has committed itself to him in love and faith into the immediate presence and knowledge of God, the transcendent Almighty Father. That he should give eternal life did he come; "And this is eternal life", he says in that same prayer to the Father, "that they might know thee, the only true God, and Jesus Christ, whom thou hast sent."

an Educator

To know God, and to know about God, are very different things. The few persons who have been associated with Beha Ullah and Abbas Effendi on terms of intimate friendship consider themselves highly favored above those who have heard of them only ~~by~~ through hearsay ~~hearing of the ear~~. The leader of men rules by the force of his genius, and the world knows him only in an impersonal way, by means of the things that he brings about; the man himself is known only to those who come under the sway of his personality in heart to heart communion. The personal knowledge of the Prophet gained by the Companions, Ali and Abubekr, during years of close and familiar personal intimacy, is, throughout the world of Islam, held to be of a higher order than that of the theologians of Baghdad, who in after times wrote learned disquisitions on his life. God also can only be truly known through the personal, filial relationship which it was Christ's mission to establish between men and God. When Christ gave up his life on the cross, the veil of the temple ~~was rent in twain~~, the great curtain which shut out the Holy of Holies from the approach to God's presence of any but the High Priest, was rent in twain ~~on the great day of atonement~~. Henceforth there should be no longer any earthly mediators; for Christ has himself become the Divine Mediator between God and man; and to be united with Christ is to be united with the Father, and to know God.

BEHAISM AND CHRISTIANITY

Behaism on the contrary does not teach men to know God, and does ~~not~~ offer to do so. Abbas Effendi very properly insists that God cannot be known by man's natural faculties. The Christian is in entire agreement with him thus far. But there the Behai stops. Thus far and no farther is his final word.. "~~There is no access to God; the way is closed, and seeking is forbidden~~". You may know about God, or rather, you may know what he is not; but Himself you may not know. "There is no access to God; the way is closed and seeking is forbidden"

The Christian cannot accept the Behai interpretation of God. He cannot consent to give up his loving and beloved Divine Father, Saviour, Advocate, and Friend, that sticketh closer than a brother, for a God so far away that ~~of him~~ he can know nothing whatever about him. The Christian believes that his own conception of God is the true interpretation of the revelation given in the Old and the New Testaments, and that it is an infinitely higher and worthier conception than that of the Behai. The Christian's God is not a God unknown and unknowable, but one, who seeks ever to reveal himself in Christ as a loving Father to every human heart; ~~as a loving Father,~~ ~~and~~ seeks that each child of his by nature shall become his child by choice, ~~and~~ know him as his Father. To all such Christ is an ever present helper and comforter; for them he pours out that wonderful prayer to the Father: "that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

The modern scientist is apt to show scant courtesy to those, he also those lived in an unwieldy age and that the judgment on scientific questions having passed since. In the light of [illegible] amounts to a law of silence.

That truths [illegible] in every branch of science are slowly and unalterably [illegible] scientific research its methods and knowledge of the world of nature we dwell into [illegible] [illegible] carefully [illegible] knowledge unfolded on every [illegible] by the [illegible] of the unknown. Hence it is that by advancing the [illegible] of knowledge into the realm of the unknown with the [illegible] careful method of procedure is the method of these in [illegible] the collection of those laying [illegible] to [illegible]. The facts were [illegible] unfolded.

by the [illegible] observer

the region of the [illegible] [illegible] [illegible] would be subject to the same laws [illegible] [illegible] [illegible] as recorded. The [illegible] is based upon the assumption that [illegible] [illegible]

The law of continuity [illegible] [illegible] the scientist confidently affirms as [illegible] that the former order [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible]

[illegible] [illegible]

[illegible] [illegible]

[illegible] in relation to the proposed law

Proofs of a Prophet. "The evidence of inspiration is that it inspires" The proof of a divine mission is that it establishes itself in the hearts of men. — that it succeeds.

~~Fallacy~~ ~~Show~~ By their fruits ye shall know them the pragmatic argument — If a thing works well it is true

Show that the mills of God grind slowly that we must in estimating success a large time allowance must be made. Initial success ~~no evidence of a div~~ in religion no evidence of its divine origin, Buddhism. Brahmanism

Three other great religions, Zoroastrianism - Mithraism and Manichaeism all arising in Persia and none of them given to idolatry. All of rapid growth. the first Persian & the two others making quickly overspreading the Roman Empire but rapid conquests ~~throughout~~ the Roman Empire all three dead religions today

Show that not initial success but initial failure

2 Proofs of a Prophet

is the divine order. as expressed in Christ's ~~words~~ reply to the youth. and in his principle of life. whosoever will ~~lose~~ his life for my sake shall find it. Sho

Show. Abraham's failing to realise the divine promise that his name should be great. Moses initial failure to deliver ~~Israel~~ Israel's ~~failure~~ many obstacles and its failure to fulfil its great mission for 1700 years, ~~Christs~~ this apparent failure & Christ's mission as resting upon the Cross. The ~~constant failure at the dawn of~~ success through failure in the lives of multitudes & the world is [illegible]

Neo Platonism Gnosticism Jonah's word

Moses proof of that his word should not prove false then was evidently intended for prophecy relating to things of which his contemporaries could judge.

Jeremiah's answer to Hananiah that God's order is one and a prophet who professes to speak in the name of God must be in harmony with the record

Success the Criterion of Sparta

Success the Criterion of the world. Mean things make a poor man despicable. with the rich they are treated with easy tolerance

Subject Index

Proofs of a Prophet. Moses told the Israelites that if a man who claimed to be a prophet proved false in his predictions of things of which they could see and judge about which they could he was to be counted false in all things. the lines But that if a prophet arose whose teaching were contrary to what God had already revealed through the prophets no matter if his predictions of signs and wonders should come to pass, they should not hearken to the words of that prophet. Jeremiah also in his reply to Hananiah appealed to the record of prophecy and pronounced Hananiah a false prophet because his words were opposed to what God had revealed to the prophets before him.

We need not charge Beha Ullah with making any false for we may not know that he ever made any such prophecies. But the prophecies which his followers narrate of him relate in the first place to matters comparatively trivial, and in the next place it is only by an unwarrantable use of language that they can be called prophecies at all. Any man with much less than Beha Ullah's knowledge of men and of events might easily have foreseen or at least anticipated the results that happened in the cases narrated [illegible] and the fact that they are cited shows that Beha Ullah himself did not attain to any eminence as a prophet in the sense employed by Moses in the first class of cases.

43a-3

Subject Index

Proofs of a Prophet cont from p 43. Moses test. False in one thing false in all. False in the things seen false in the things unseen. false in prediction false in teaching. a falsifier of the accredited prophets of God a falsifier in all things. Jeremiah's test the same as Moses. only that his position was that to teach a doctrine which was contrary to ~~that~~ the word which God had spoken by the mouth of ~~his~~ accredited prophets was to teach falsehood. Jeremiah had prophesied 70 years of captivity. He was more definite than Isaiah Amos and Hosea but he was in entire harmony with them. Hananiah's word was in clear antagonism to the word spoken by them all therefore he was a false prophet.

Christ's ~~test~~ is still more positive. It is not given to you to know the times and the seasons. The day of my coming no man knows ~~nor will know till it comes~~. You are to watch for it and be in a continual state of expectancy. but no man will know the day or the hour till it arrives. When it does arrive no man will announce it. no man will attempt to ~~convince his neighbor~~ prove to the world that ~~he has~~ the day is come. The very fact of their doing so is sufficient proof that they are false teachers and false prophets. Do not listen to them. "If any man shall say unto you, Lo here is Christ, or there; believe it not. If they shall say unto you Behold he is in the desert; go not forth; behold he is in the secret chambers; believe it not." ~~For~~ When Christ comes there will be no need for any man to say unto his neighbor "Behold the Lord." "For as the lightning cometh out of the east and shineth even unto the west; so shall also the coming of the Son of man be." Matt 24 27. Not alone

43a-4

Subject Index

[illegible]

Proofs of a Prophet cont from p 43a-3. To those who are waiting and watching for his appearing will his coming be manifest as clear as the sun in heaven. His enemies also, with the quick and the dead shall behold him in fear and trembling calling upon the rocks to fall on them and hide them from his presence. "Behold he cometh with clouds; and every eye shall see him, and they also which pierced him: and all the kindreds of the earth shall wail because of him. Rev. 1:7

NB. We do not know when the day of the Lord will come [illegible]

For ~~But~~ something else of the gravest moment to the world ~~is to~~ must happen before that great day of the Lord shall come. The new converts at Thessalonica were debating this question There were many who were teaching that the day of the Lord's coming was at hand ~~they were expecting the coming of the Lord as a day near at hand~~ and the Thessalonians ~~they~~ hardly yet out of the wallow of paganism ~~they~~ were anxious lest they might not be able to abide the day of the coming of him who should be like a refiner's fire and should purge them as gold and silver is purged. Paul told them not to be troubled by these deceivers. "Let no man deceive you by any means for that day shall not come except there come a falling away first and that man of sin be revealed, the son of perdition. 2 Thes 2:3 A great apostasy must first come and one be revealed whose coming is after the working of Satan with all power and signs and lying wonders. Of these, Christ said that they should appear

43a-5

Subject Index

so convincing. that if it were possible they should deceive the very elect. inasmuch as [illegible]

We have therefore the clearest testimony of the word of God that whoever came in the year 1844 or since that date it was not Christ. and that the men and women who have made the pilgrimage to Haifa to see and to worship the Son of God at his Second Coming have deceived themselves

Has the Father manifested Himself in the Flesh? There is one parable spoken by Christ. that of the Wicked Husbandmen which by a strained construction is cited by the Bahais as a prophecy of the Manifestation in the flesh of the Father The parable was spoken by Jesus concerning himself and its evident purport was to warn the Jews against the crime which they had long been plotting against himself. and to arouse their consciences to see its heinousness in the sight of God. The Employment of the parable by the Bahais ~~as~~ for the witness of Christ to the coming of Behaullah as the Father shows first. how slender is ~~their~~ (which they cite for) scriptural evidence of their claims, and second how ready they are to abandon ~~their~~ figurative interpretation for the boldest literalism whenever it seems to favor their claims Here is a beautiful opportunity for an application of their theory of ~~a~~ figurative interpretation

[illegible]

Subject Index

Proofs of a prophet continued

The vision is of the final judgment and has no relation to any Manifestation such as the Bahai doctrine calls for.

43a-4
Subject Index [illegible]

Proofs of a Prophet continued

for the destruction of Jerusalem was so manifestly a coming both of the Son and of the Father in judgment on a nation made mad by a colossal crime against God that the most rigid literalist can not fail to see ~~the figurative~~ application of the coming of the Lord
A figurative interpretation is [illegible]
of the vineyard. ^ But here the Behai insists on a literal rendering. I have shown in the chapter on the Behai and the Chr. Conception of God, that Christ was not separate and apart from the Father in his manifestation in the flesh, that he was in constant union with the Father and the Holy Spirit all the time so that he spoke of himself as at once on earth and in Heaven. "God was in Christ reconciling the world unto himself." There was a sense in which as the second person of the Trinity he gave himself as a ransom for the sins of the world. but the Godhead was not divided and while Jesus the Son took the form of the flesh. the Father and the Spirit continued in indissoluble with him all the time.

The Bible contains no prophecy of the Manifestation of God the Father in the Flesh. In Daniel 7th ch. the prophet tells of his vision of ~~one~~ like the Son of man coming with the clouds of heaven to the Ancient of days and receiving from him an everlasting kingdom The scene is partly on earth and partly in heaven but ~~both~~

CHAP.

BEHAISM AND CHRISTIANITY.--The Credentials of Prophethood.

The evidences of prophethood, . according to the Behai standards, are various, but they all resolve themselves practically, into the one criterion, ~~is~~ that the prophet shall have obtained a following. Emerson's dictum that the evidence of inspiration is that it inspires, the foundation principle of the pragmatic philosophy, that a thing is determined to be true or untrue by the way it works, appears on the surface to be identical with Christ's saying that a tree is known by its fruits, Pragmatism is a modification of a very old doctrine with a new name.

Emerson's dictum that the evidence of inspiration is that it inspires, is the principle on which Behaism rests its [illegible] proofs of the divine authority of Beha Ullah. If the prophet finds a following, then he is a prophet; if he found a religion he is a greater prophet; if he makes [illegible] claim to greater authority and dignity that was ever [illegible]by exercised by temporal or spiritual ruler

Sufiism

Zwemer. The Moslem Doctrine of God

The 72nd, 73rd 74th and 75th names of God are called Mothers of the Attributes by the orthodox i.e. they are the fundamental ideas in the conception of God. El Avval – The First. El Akhir – The Last. El Dahir – the Substance – El Batin – the Essence (Surah 57:3

This is to Moslems
"The verse which all the names of Allah holdeth
As in one sky the silver stars all set."

Whether Mohammed himself intended to teach the ideas of pantheism or had any idea of the import of these terms does not alter the fact that they spell pantheism to many of his followers. If pantheism is the doctrine of one substance it is ~~taught~~ here
(Is it any more so than is given in Revelation 1 8, 11)

Sufiism

Zwemer The Moslem Doctrine of God

He is the phenomenon (*dahir*) and the power behind the phenomena (*batin*). It is this verse that is the delight of the Sufis and the mystics. On this revelation of God they build their philosophy after the Vedantic school of the Hindus How far this teaching was carried is best seen in the celebrated Masnavi of Jalal ud din ar Rumi translated into English by E H Whinfield He puts these words as emanating from Deity:—

"I am the Gospel, the Psalter, the Koran
I am Uzza and Lat—Bel and the Dragon
Into three and seventy sects is the world divided
Yet only one God; the faithful who believed in Him am I.

Sufeeism

Zwemer ~~The~~ Moslem Doctrine of God

"Sin and truth, good, bad, hard and soft
Knowledge, solitude, virtue, faith,
The deepest ground of hell, the highest torment of the flames;
The highest paradise,
The earth and what is therein,
The angels and the devils, Spirit and man Am I.
What is the goal of speech, O tell it Shems Tabrizi?
The goal of sense? This — The World Soul Am I."

Not only are there thousands of Moslems who are pantheists of the Sufi-school, but there is not a Moslem sect which does not go to extremes in its erroneous conception and misconstruction of the doctrine of God. The Wahabis are accused, and not without reason, of being gross anthropomorphists. As a revolt from

4

Sufiism

Zwemer's Moslem Doctrine of God

from the rationalism of the Mutazalite school, many in the days of the Abbasids held these
even that God had all the members of a man except a beard. & some other
views together with materialistic ideas in regard to the soul....

The Salahiyeh hold that "God is indifferent to the actions of men just as though he were in a state of sleep". The Muztariyeh hold that Good and Evil are both directly from God and that man is entirely irresponsible. The Nazamiah hold that it is lawful to speak of the Almighty as "The Thing".

Some schools hold that the attributes are eternal, and others deny

Sufiism

Zwemers The Moslem Idea of God

it to save their idea of pure and absolute monism in Deity For they argue if any of the attributes are eternal all of them are there is more than one Eternal; and two Eternals is infidelity!

One sect the Mutarabisayah held that Allah with all his attributes save these was eternal. but that his power. Knowledge and purpose were created. What he could have been before he had these they do not say

Sufiism — Palmer

Preface.

The work founded on a Persian Ms. ~~treatise~~ by Aziz bin Mohammed Nefasi. ~~entitled~~ the Maksad-i-Aksa or "Remotest Aim". The work was originally written in Turkish and translated into Persian by Khawarazmi Shah

The system of the Sufis consists in endeavouring to reconcile philosophy with revealed religion and in assigning a mystical and allegorical interpretation to all religious doctrines and precepts

Sufiism. — "Oriental Mysticism" E H Palmer

"The system of the Sufis consists in endeavoring to reconcile Philosophy with Revealed Religion and in assigning a mystical and allegorical interpretation to all religious doctrines and precepts. These tenets are found principally among the Shiites.. and appear to have existed in Islam from its very foundation . . . . Steering a mid course between the pantheism of Indian on the one hand and the deism of the Koran on the other the Sufis cult is the religion of beauty, where heavenly perfection is considered under the imperfect type of earthly loveliness. Their principal writers are the lyric poets whose aim is to elevate mankind to the contemplation of spiritual things, through the medium of their most inexpressible feelings"

. . . .

The expression zat-i-Khuda, "the

1a

Sufism. Palmer

"nature of God" by which the Persians designate the very essence and being of the Deity, would, perhaps (according to the general use of the word *zat* in construction with a proper name) be more idiomatically rendered "God Himself" but as this treatise professes to deal in exactitudes investigated from an Oriental point of view I have preferred keeping to the original idiom as more definitely expressing the idea." E.H. Palmer. Oriental Mysticism. from preface.

Sufiism

The Traveller

The Traveller in the path of mystic philosophy is the Perceptive Sense which as it becomes farther developed gets an Intelligence but such as is described in the words of Mohammed. Intelligence is light in the heart, distinguishing between truth and vanity, not the intelligence of life." After a time our traveller merges into Divine Light. Out of the thousands who start upon this road scarcely one attains thereunto.

The Goal

The Goal is the Knowledge of God and the acquisition of this knowledge is the work of Divine Light alone, perception or worldly intelligence having no lot or portion therein. The latter is represented as the sovereign of this world and the perceptive faculties are the executive officers of his rule, to whom both the cultivation and devastation of the face of the earth is due ......

The ~~object~~ of the creation of existent

3

Sufism — Paper

Object of Philosophical Inquiry.

was that God should be known. Existence was made for man and man for the knowledge of God. and this object was a sufficient one in God's sight even though he knew the bulk of mankind would fail to attain to it. . . . .

The business of the traveller therefore is to strive to attain to the Divine Light, and so to the knowledge of God. The received notion of the "stages" in the "road" involves a paradox, the disciple who asks concerning them being told that there is not even a single stage, nay more, not even a road at all. This statement is differently explained by the two sects, the Sufis and the Ahl-i-Wahdat, whom I shall call the Unitarians. The Sufis say that there is no road from man to God, because the nature of God is illimitable and infinite, without beginning or end in either direction. . . God comprises all things. Are they in doubt concerning

X

Sufism-Palmer

the union with their Lord? doth he not comprise everything? Koran Ch 42 V. 54. The S. who has not attained to this divine Light can have no lot or portion with God but those who have reached it gaze always on his face; they go not forth by day and retire not to rest at night without an abashed consciousness that God is present everywhere, for with Him they live and in him they act.

The Unitarians interpret it as follows They hold that Existence is not independent, but is of God; that beside the existence of God there is no real existence nor can there be; for that which exists not cannot exist of itself and that which is self existent is God.

When man imagines that he has an existence ~~other~~ than that of God he falls into error and sin. Yet this error and sin is the only road from man to God for until the Traveller has passed over this he cannot reach God. A certain Sufi poet has said

"Plant one foot on the neck of self
The other in thy Friend's domain
In everything His presence see,
For other vision is in vain"

That is while you are looking up to self you cannot see God but when you are not looking up to self all that you see is God. Then the Unitarian solution of the proposition that "there is no road from man to God" is that the error of imagining an existence separate from God is the only road to Him; the stages on the road are innumerable and some philosophers say that it has no end"

Chap. II

The Law is the word of the Prophet the Doctrine is his example and the Truth is his vision (from the Hadis) Those who profess all these three things are the Perfect

6. Sufism. Rules

and these are the leaders of the people; but those who are deficient in all are lower than the brutes; these are the wretches referred to in the Koran: "Verily we have created for hell many of mankind and of the genii" vi. Koran Ch. 7 v 178. From this we learn that each is bound to fulfil his duty in his allotted sphere .... "The final object of the Law is that mankind should become wise and good" The object threefold: 1 that man may obey the scripture, that he may conform and confess it. 2nd that he may strive to know and understand the Unity of God 3 that he should learn the nature and properties of natural objects

Marks and Practice of Followers of the Doctrine

His scheme.
1 Search after God
2 " " Wisdom the guide
3 Inclination towards the wise
4 Obedience to the wise
5 Renunciation
6 Piety. complying with dictates of the Law and the Scripture

7 Sufism Palmer

7. Submission to the Law
8. Reticence
9. Vigilance. To sleep little
10 Temperance. To eat little

If the traveller be deficient in any one of these he can never arrive at his destination

There are also ten marks for the followers of the Truth:

1 That the Tr. should know God first & afterwards material things
2 That he should be at peace with all the world... all men are fellow searchers after God
3 Charity towards all. Real charity consists in employment of counsel and discipline
4 Humility
5. Submission and resignation
6 Trust in God patience endurance & perseverance
7 Freedom from avarice
8 Contentment
9. Sufficiencies
10 Conviction for the truth bring conviction with it

. . . .

Sufism. — Oriental Mysticism E H Palmer

Part II Chapter 1

Concerning the Nature of God —

The World must have had a Creator

He is One, Ancient, First and Last, the End and Limit of all things, Incomparable, Unchangeable, Indivisible and Immaterial, not subject to the laws of time, place or direction, holy, and exempt from all opposite qualities. In this their account agrees with the opinion of the Oriental thinking world in general; but they further assert that He is Infinite and Illimitable, by which they mean not only without beginning or end, but also without determinate position of time, place, or direction. The Nature of God according to them is an infinite and illimitable light, a boundless and fathomless Ocean compared with which the entire universe

C ~~[illegible]~~. 9.

Sufiism

is less than a drop of water in the Sea.

There is no single atom of existent beings which God does not pervade comprise and comprehend.

God is always near to man, but man is always far from God, because he is not aware of this proximity.

The proximity of God to all created beings is the same, for the highest and lowest are alike in his sight

The light of God is the only thing that can reveal this proximity to the Traveler

There are three grades of proximity to God which are out of the reach of human intelligence; those of Time Place and Attributes

Sufiism.. Palmer

We can say for instance that Mohammed was nearer our own time than Christ. That Bayazid Bestami more closely resembled Mohammed in quality than did any even of the Prophets contemporaries; but we cannot predicate this proximity of God.

The verse of the Koran, "He is with you wherever you are (Ch 57. v4) alludes to this mysterious proximity. Intelligence has no road to the discovery of it, but when its majesty has overshadowed the Illuminati, they perceive that in the sight of God — Saints and Prophets, unbelievers and heretics, the loftiest of mankind and the meanest of brutes are alike compared with Him

Sufiism, — Palmer.

This is their explanation of the passage "Thou wilt see no distinction in the Creation of the Merciful One". (Kor ch 67. v.3) and. "God is in the East and the West and wherever you turn your face. God is there". (Kor ch 2. v 109)

The traveler who has discovered this proximity possesses the one thing needful and has completed the journey to God, but until he shall have overcome the restraints of time and place his steps can never border on the threshold of Eternity

Eternity in the Sufi sense is the primal element of Cosmos and takes in at one glance both past and future time

The nature of God is

equally above the highest conception of the invisible world, and below the lowest material object of the sensible world.

Earth is dense, water compared with earth is subtle, air is more subtle than water, fire is more subtle than air, and the subtle occupies a higher position in the scale of creation than the dense. Now although each of these four elements occupies a distinct position in nature they are susceptible of commixture and are determined the one by the other. If for instance, a vessel be completely filled with earth there will still be space for water and when it will contain no more air it will still admit of the introduction of fire; the comprehensive and penetrating capacities of each being in proportion to their relative densities. It will now be observed ~~that~~ there is no particle of the earth in the vessel but is commingled with the water, and so on of the other ~~three~~ elements, each occupying its own distinct and proper position according to its density.

If one thrust his hand into water it is moistened and not burnt; if into fire it is burnt and not moistened but if into boiling water it is both moistened and burnt thereby proving that these two elements are susceptible of commixture and conjunction. That the four elements do occupy their distinct and proper positions in nature is evident from the premises concerning their relative densities, for the denser cannot disturb or confine the more subtle

If all this be possible then in the case of material elements, how much more possible is it in the nature of God which is immaterial and indivisible!

Another and closer illustration is that taken from the connection of the human soul with the body. The soul is conjoined with the body, and does

Sufiism. — Palmer

not merely reside in it; so ~~that~~ there is no atom of the corporeal frame distinct from or not pervaded, comprised and comprehended by it. The limbs may be separated one by one, and the body itself even cut to pieces without any wound or hurt accruing to the soul; for the body, which is the denser of the two cannot disturb or confine the soul which is the more subtle. In like manner the Nature of God pervades, comprises and comprehends everything, and is incapable of being disturbed or confined by anything.

Again since the Nature of God is infinitely subtle

Sufism, — Palmer

nothing can ever veil or conceal it; for the more subtle a thing is the greater is its capacity for penetration. Thus the Sufis explain the expression of the Koran, "He is the Subtle, the Wise" (Ch 6 v. 103) with reference to the Nature of God, as the only truly subtle nature (latif). (Sale translates it gracious, which is a secondary meaning). They say that this sentence would convince every one of the truth of the Mohammedan creed if they could but understand ~~that~~ this is the right interpretation of it. This proximity of God is implied in the verses. He is with you wherever you are; God seeth all that ye do" (Kor Ch 57 v 4) "I am nearer to him than his jugular vein" (Kor ch 50^{15}) And many similar passages both of the Koran and the Hadis.

The foregoing arguments are intended specially to confute the opinion that God is nearer to some men than to others, viz that the wise approach nearer to Him than the ignorant. Their great object, however, is the inculcation of the beautiful truth, that He is ever near to those who seek Him whilst those only are far from him who by their actions fail to acknowledge that He is Omnipresent and Omniscient, knowing and seeing all they do

Chapter II

Concerning the Attributes of God According to Sheikh ~~Sadr~~

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Sufism. — Palmer

~~ud din Rumi~~ Saad-ud-Din Hamawi, the Attributes of God are intrinsic and the Names descriptive; the former relating to his Nature, the latter to the aspect of the being described. This is the opinion generally received among the Sufis.

The names applied to God of Living, Eternal Author or Disposer and Omnipotent, imply his eternal and abiding nature; actual names according to the Mohammedan theory having existed prior to their meanings

(It must be borne in mind that one of the principal dogmas of Islam is that the Koran was preexistent to all created things and by implication also the Arabic language in which it is written and to which the names above mentioned belong)

Such expressions therefore are the names of the actual name and are called Positive Attributes These names are called the four pillars of Divinity. Such names however as the Exalter and the Debaser the Giver of life and death refer to attendant powers and are called Relative Attributes Lastly such names as The Blameless. the Holy One the Independant One, relate to the absence of imperfection and are hence called Negative Attributes The name Allah is abbreviated from Al-Ilah "the God" par excellence

These classes include all the names of God except the name Allah itself which comprises all the attributes of his eternal and abiding nature for all the other names can be used to qualify it (Give these distinctions as examples of Knowing _about_ God). The name Merciful

In Memoriam

"That each who seems a separate whole
Should move his rounds, and fusing all
The Skirts of self again, should fall
Remerging in the general soul;

Is faith as vague as all unsweet.
Eternal form shall still divide
The Eternal form from all beside
And I shall know him when we meet"
From Oriental Mysticism p 61

The Higher Pantheism

Speak to Him thou for He hears
And Spirit with spirit can meet
Closer is He than breathing
Nearer than hands and feet.

occurring in the initiation formula "In the name of God the Merciful, the Compassionate": is held in the next greatest reverence tho referring to the outward attributes of God only. The Koran says. "Say. Pray unto God (Allah, or pray unto the Merciful One (Ar Rahman) By which soever of the two names ye invoke him it is equal, for to him belong the best of names" Kor Ch 17 110 All these names collectively or individually indicate one and the same God.

Ch. III

Physical worlds of God.

Two kinds visible and invisible 1st the Perceived World the Material Visible Created. and Sensible World

Sufiism — Palmer

The Concealed World. the invisible spiritual or future world or world of command. The Command of God. "Be. and it was." is here alluded to.

None but those who have gone hence and entered into the spiritual life can know the condition thereof as Jesus has said. Except a man be born again he cannot enter into the Kingdom of heaven

Two classes in the invisible world, those whose existence is revealed in inspiration (سرّ) and those who make their existence felt (تبيان)

The first have two classes Emanations and Agencies

Sufiism. — Palmer.

Emanations are angels designated by the the word hamu "salve", who were addressed by Mohammed "salve!" in the majesty of God in his glory which was before the world began" They are called by the Moh. Malaik Muhaymeh

Agencies are as it were the doorkeepers of Divinity and the means by which God's bounty is vouchsafed to man. The head and chief of them is Mohammed than whom there is no more exalted spirit "I have created nothing more honored in my sight than thee"

Sufiism.— Palmer

The Holy Spirit, or Gabriel is according to Mohammedans the last of this class of agencies being the actual and intermediate agent of intercourse between God and Man

The other beings whose existence is felt are also divided into two classes viz Agents & Powers the former are the presiding genii, or personified laws of animal. vegetable and mineral production, whence the common saying, Everything has its angel". Moh. himself says "An angel descends in every drop of rain or dew." and

Sufism.— Palmer.

The mystics assert that God does not create a single leaf upon a tree without the interaction of seven angels.

The human soul, though compounded both of the material and the immaterial, is reckoned amongst this class. It is the masterpiece of creation and the whole material world is placed under its control.

The accompanying latter of the Mohammedan cosmogony shows the belief

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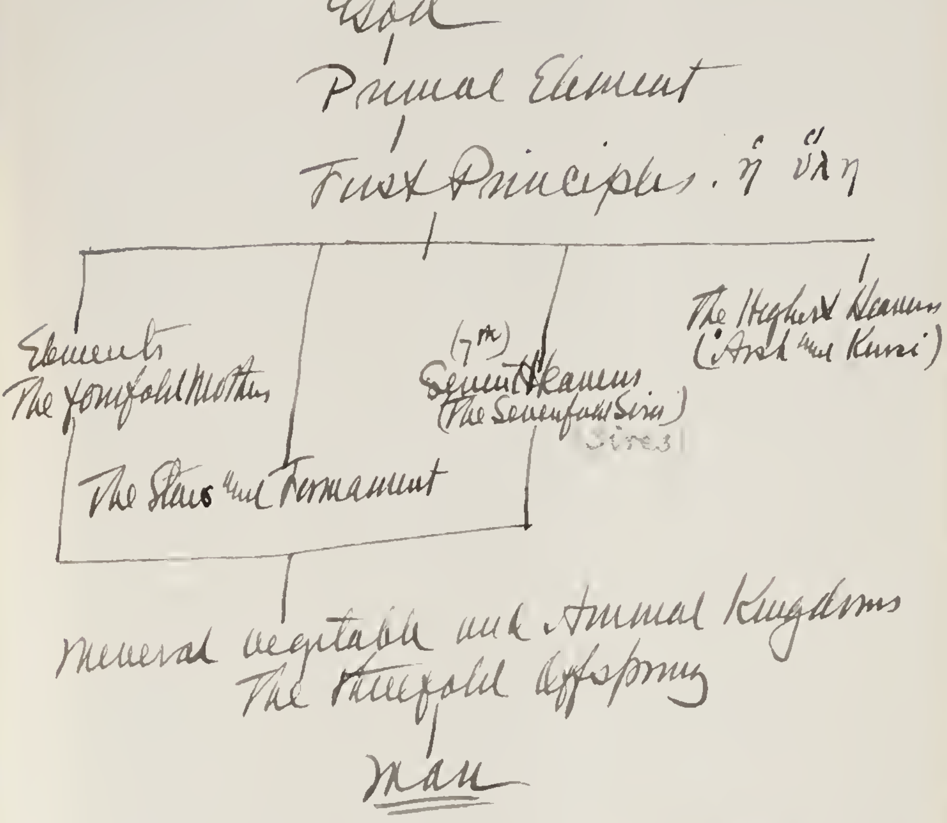
Sufiism. — Palmer


God
Primal Element
First Principles. ἡ ὕλη
Elements
The Fourfold Mothers
(7th)
Seventh Heavens
(The Sevenfold Sires)
Sires)
The Highest Heavens
('Arsh and Kursi)
The Stars and Firmament
Mineral vegetable and Animal Kingdoms
The threefold Offspring
Man

The material world is also of two kinds, heavenly and earthly. The heavenly are the Throne and the Seat of God (or the Highest Heavens), the Seven inferior heavens, the firmament and the stars. The Earthly are the Face of the earth, the Elements, Signs from on high, (as thunder lightning & rain), Compound bodies (as mineral, vegetable and animals. The Sea &c &c.

Such is the Sufiistic (physically considered) account of the world of God

Sufeism. — Palmer

Concerning the Works of God Metaphysically Considered

The first thing that God created was the Primal Element (جوهر اول). that is to say the primal element of the entire Universe. This according to the Koran He created of Himself without any medium whatever, and in infinitely less space of time than the twinkling of an eye. "And it was not the business of an hour, but even as the twinkling of an eye, or quicker still (Koran ch 16[79]) (Note by author (This passage is differently interpreted by the Arab commentators, and is made to refer to "the business of the last hour" see Sale translation)

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Sufiism.— Palmer

This Primal Element is designated by various other names such as the Primal Intelligence, the Constructive Spirit, the Pen, the Mightiest Spirit, the Spirit of Mohammed, (or the Laudable Spirit, and the like. It is so excellent and subtle that God alone knows its worth. It is the perfection of wisdom and propinquity to God, is ever yearning after him and ever present with him; nor is there anything save this Primal Element that can directly approach him or become the direct recipient of his bounty.

Sufism. — Palmer.

The Primal Element is God's
World, and the Universe is
the World of the Primal Element.
By this alone the Voice of God
is heard, but its voice
is heard throughout the
whole Universe, conveying
the behests of the Most High
(Cf. Ps. xix vv 1-3)

It is the Pen of God which
at his command wrote
down the Simple Natures
and in the twinkling of an
eye they started into being
the Intelligences, Souls, Elements
and Natures, the Heavens and
the Stars. (Note by author The first
two and the Heavens are denominated the Comptrollers; "And
the Comptrollers for command" Kor 79^{5})

2

Absorption

He benefitted by absorbing an individual or a child in himself but He can be pleased in beholding his own likeness developing in the character of his children.

A moral union something which brings joy to God and Man

Illustration from life of Robt. & E B Browning

God's love reflected in ~~[illegible]~~ an object outside of Himself

For man to ~~seek~~ be absorbed ~~absorption~~ in God is not to add to God's glory or joy. His spiritual union ~~moral~~ union with him causes joy in Heaven.

The seeking for absorption in God is a seeking for self glory rather than the glory of God.

God does not share his glory with another. Pride the sin by which Lucifer fell. It is not a grace which can raise one to Heaven.

Absorption

The pantheist considers that by surrendering up his individual consciousness in absorption in God he possesses himself of the universal consciousness of God. and that thereby he secures for himself an immortality of a form infinitely greater than that promised the Christian.

That the dewdrop that is swallowed up by the ocean does not become an ocean it only ceases to be a dew drop

That the soul that is swallowed up in God does not add to God's greatness or glory nor to its own. It is simply extinguished

But is the happiness of the individual the first thing to consider or the glory of God. He can not

Sufiism

by. C.H.A Bjerregaard
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Jan 27. 07

From the International Encyclopaedia

Formerly Sufis were called Urafa — Gnostici' or theosophists. Today the common name is Fakers or Dervishes.

The word Sufism seems to have been first adopted by Abu Hashim a Syrian A.D. 780. Abul Said Abul Khair about 820 is mentioned as founder while Al-Ushari (1073 states ~~that the~~ name was in common use about 815. Mythical tales give the origin to Rabia al Adawiyya a pious woman much spoken of in Sufism. There seems to be historic evidence that in spite of Mohammed's precautions against mysticism it originated in his own family with ~~his~~ favorite Ali

Sufism (27)

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Those who claim that S. had its origin in the Vedanta (q.v.) place it of course much further back in time. ..... There are ~~radical~~ fundamental differences between the two. Sufism is radically theistic and seldom swerves far from the Koran's intense belief in the One. The Vedanta is pantheistic with occasional theistic phraseology. The Sufis are so completely absorbed in their devotion to the Beloved. (viz God) that they look for Divinity everywhere and see Divinity any-where; the superficial observer therefore easily comes to regard the Sufi love in a pantheistic way, and compares it with the

Sufiism (Bjerregaard)

Vedantic doctrine of absolute pantheism summed up in the phrase "That (the Universal Spirit] thou art" It may however be admitted that later Sufiism shows form of expression very similar to Vedanta, but also that no historic connection has been proved by any body.

It cannot be denied that the intellectual forms given to most of the Sufi doctrines in Persia where Sufiism always was most powerful are from foreign sources Among historic forces which have thus moulded Sufiism must be mentioned especially the Peripatetic

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philosophy Neo-Platonism and Zoroastrianism The latter's formalism lent itself admirably to the Arabic intellect, and its doctrines of Light harmonized well with Sufistic ascetic notions of the One, From Greek source came dialectics and cosmological notions The latter, though common in Sufism are alien to its primitive nature The Greek influence is traceable to the seven philosophers, Diogenes, Hermias. Eulalius, Priscian, Damascius Isadore, and Simplicius, whom Justinian's intolerance drove into exile and who came to reside at Nushirwan's court

A few really great Sufis lived before the close of the second century of the Hejira (815) Among them and those immediately after are to be mentioned the Egyptian Dhun-nun (859) who introduced the doctrine of ecstacy and mystical stages Sirri Saqati (867) who introduced unification; Junaid (910) who reduced Sufism to writing; and al Nallaj (Hallaj? H). who became famous because he went about crying I am the true One for which he was put to death by torture (921) The Fihrist (987) represents him as a 'wily conjurer' but Sufis regard his death as the result of the workings of the occult law which brings death upon him who divulges divine secrets. Ghazzali (d1111) and Jalal ud Din Rumi (d1273) were the two most famous doctors in Sufiism. Omar Khayyam (d 1123), reckoned by some as a Sufi. Nizami. Farid ud Din Attar. Sadi. Shamsi. Hafiz Anwari. Jami. and Natifi are Sub poets of renown. Jami 1492 has been called the last Sufi and with some justice. After him Sufiism slowly declined. but the 19th century saw its powerful revival in Turkey. though its Turkish

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representative names are almost unknown outside of Turkey. From Turkey and Egypt comes what may be called a Neo-Sufism

Primitive Sufism is not doctrinal it is an 'experience' a 'feeling of God', a mystery of Godliness, and does not primarily have anything to do with the notions of the intellect. The doctrine came later The two chief doctrines are that of the One (Ahad) and that of the Way ~~to~~ the One ~~the~~ tarikat (~~tariqat~~) A Sufi first of all endeavors to realize ~~that~~ the 'One' is the only existence, ~~that~~

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there is not only no God but God but that there is nothing but God. Next he enters upon 'the journey to the rose garden of Union'. The Sufi journey is not pantheism in the Greek sense; he does not 'make everything God but God himself'; on the contrary everything is naught except Divinity and it is Divinity that gives life to the dead Non Being The world is a phantasmagory and the time will come when it shall pass away. Gods reason for creating the world is found in this saying. "I was a Hidden Treasure and I wished to be known so I created creation that I might be known"

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The form of creation is not only truth and goodness, but also and essentially beauty. Sufis lay more stress upon the conception of Divinity as beauty than other mystics or religions

The Sufi 'Way to God' is similar to the well-known ideas on that subject among Western mystics. With the help of a guide, the 'Traveler' ascends step by step to union with God or through awakening to regeneration and sanctification to union. The Way is ascetic and full of occult practices such as dances, silence &c All men may reach union. Every man is essentially both a *microtheos* and a microcosmos, or, as Shamsi of Tabriz sings in echo of numerous other Sufis: "My place is in the Placeless; my trace is in the Traceless." "I gazed into my own heart; ~~there~~ I saw Him"

Sufi symbolism is a mystery and permeates the entire system of Sufiism. A symbol to a Sufi is not merely an object which stands for some other object or idea. For him every object has, besides its own immediate signification also an ideal content, and it is this latter which is the real object of the Sufi's search.

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He finds it by means of Love (ishq). The object is to the the ecstatic a vivid instantaneous revelation of ~~the~~ inscrutable. Objects are ~~therefore~~ 'veils', not veils that hide but veils that reveal the 'One'. All Sufi poetry is written with a double sense, and the initiates can read fine others besides. The ghazels of Hafiz, Sadi, Jami, and others abound in 'veils', which the occidental calls voluptuous and bacchanalian, but to the Sufi, Oriental as he is, they are not low or degraded, but simply descriptions of emotions or soul-life. As such they suggest to him deeper

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deeper and more universal states ~~modes~~ of life. The embrace means discovery of the mysteries of Godhead; wine, divine love and wisdom; a tavern signifies what we call a church, because through the rapture of the wine and the wonder of the embrace the Sufi is filled with thoughts of the Beloved; a red rose is the beloved damsel and the nightingale is the lover; but the Beloved is always God.

There are many sects among the Sufis but their differences are not strictly Sufistic. They have arisen on external and unessential grounds and are of little interest outside of Sufism. Arabia Persia Turkey Egypt and India have many Sufis.

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Consult in English

Mahmud Shabistari. Gulshan-i-Raz tr. Whinfield (London, 1880)

Jalal ed Din Rumi. tr Redhouse (Lond 1881) and Whinfield (ib 1887)

Palmer. Oriental Mysticism (Camb 1867)

Brown. The Dervishes or Oriental Spiritualism.— (London 1868)

Gibbs. History of Ottoman Poetry London 1900

Browne. Sufiism in Religious Systems of the World Lond 1892

Browne. Literary Hist of Persia. Lond 1902

Bjerregaard. Sufi Interpretations of the Quatrains of Omar Khayyam and Fitzgerald N.Y. 1902

Macdonald. Development of Moslem Theology Jurisprudence and Constitutional Theory N.Y. 1903

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These then took up the task, and obeyed the second mandate by writing down the compound bodies, and straightway the mineral vegetable and animal Kingdoms sprung into Existence

This is the Explanation of the words which begin the 68th ch of the Koran: "N. by the Pen, and what they write." The mystic letter represents the World of Power the Inkstand of God the Pen is the Primal Element and what they write refers to the Simple Natures. These are the Souls of God. and

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and the words they write are the compound bodies of nature. They are writing even now and will write on forever; for "were the sea ink it would not suffice for the words of my Lord" Koran 18[109]

There are 9 heavenly spheres each higher than the preceding; the highest of all is called the Heaven of Heavens, or the Throne of God (عرش) Each of these spheres possesses a Soul and an Intelligence, higher and more subtle in proportion to their order

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The Intelligence of the Heaven of Heavens. ~~or the Throne of God~~ is called the Primal Intelligence, the Souls and Intelligences which occupy ~~the~~ other eight are identical with the Cherubim and Spirits of the religious account (sic)

In point of time they precede the simple Natures above referred to, being eternal, while the latter are causal; in point of mental excellence, however, they rank after them. Their precedence over the Simple Natures is in the precedence of the Sun's orb over its rays. The next in order of creation are the Threefold Offspring, i.e. the Mineral, Vegetable, and Animal Kingdoms. Both the metaphysical and the physical account agree concerning these last, that they are casual; but their account of what are called the Parents(1) differs (Note by author This idea of the Primal Element appears to have originated partly from a refinement on the ordinary interpretation of the text; When He willeth aught He but sayeth to it, Be and it is so'" when an undue significance is given to the pronoun it)

(1. note by author. By "Parents" is meant the "seven climes" or "zones", into which, according to the Mohammedan cosmography, the earth is divided, and the four elements. They are called the Aba i haftana, "the sevenfold sires," and Ummat i Chahargana "the fourfold mothers."

Because man was the final object of Creation, and because when he has attained Intelligence he is complete, and because

Intelligence the beginning and the end.

there is nothing beyond Intelligence, and Primal Intelligence was also the beginning of all things *ergo* Intelligence is the beginning and the end, and the circle is complete. This is proved as follows; a circle is traced by ascent and descent: descent is the attribute of the Simple Nature and ascent the attribute of Compound Bodies; descent resides in Parents ascent in Offspring; but both the Parents and the Offspring originate with Primal Intelligence therefore Intelligence is both the

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beginning and the end. It refers alike to origin and return, to birth and dissolution. It refers to the Night of Power(1) and to the Day of Resurrection. (1) Note by author. The night on which the command
Kun went forth, it is equivalent to the Chaos of the Mosaic Cosmogony)

Again, descent. The remoter it is from the origin, the more refined it becomes; now the Primal Intelligence caused the descent of the lower world and the ascent of the higher; therefore the former is much coarser than the latter; but they are still of the same nature. But their nature originated from the nature of God. Therefore the true conclusion is that the nature of God first was, and first altered, but was still the same Nature of God. "From Him was the origin, and to him is the return" (cf. Koran 10^{4} sc.)

Some say that the originator of the Intelligences of the lower world constitutes a tenth world and call it the Intelligence of the Lunar Sphere. The active Intelligence or the

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Bestower of Form. Most philosophers however agree that there are ten Intelligences of the higher world. all active and originators of the Intelligences and Souls of the lower world The difference in the Intelligence of mankind is from this cause; Intelligences and Souls constitute the higher world and the fixed stars and planets are their administrators in the lower world; through their influence therefore the differences observable in mankind are in proportion to the differences

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existing between the various Souls and Intelligences of the higher world and the differences existing between the fixed stars and the planets themselves. Now the various qualities of the last are innumerable; astrologers have discovered some of the properties of the seven planets, but no one can give any clue to those of the fixed stars.

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Chapter V.
Of the Four Universal Sources
The Persians call them seas (دریاها)

The Sufis and Unitarians divide the Universe into four Sources, of which the first is the Nature of God; the second the Constructive Spirit; and the third and fourth are the Invisible and Visible Worlds.

This division is contrary, to the doctrines of the Koran and the Traditions. The Unitarians say. The first Source which is God is a hidden treasure and he desired to be known

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The treasure appeared coming from internal to external being this was the beginning of the Second Source or Constructive Spirit. This again appearing, and the third and fourth Sources were in like manner made manifest. They are the Invisible and Sensible Worlds.

Everything therefore proceeds from the First Source. The Source then which was a hidden treasure was the internal Nature of God and every existent being a manifestation

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of his nature,' consequently every thing which exists is the nature of God, and there neither is nor can be any other existence save his.

It was this other doctrine that Abdallah ibn Abbas (note author. One of the Companions) referred when he said. I shall be accused of unbelief if I interpret aright the verse It is God who hath created the seven heavens and of the Earth like unto them and his command descendeth between them that ye may know that he hath power over all things Kor 65 12

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Part III

Ch I

"The Saintly and Prophetic Types defined

Mohammed said "The first thing which God created was my soul", and again "My soul was the Primal Element", the two therefore are identical

Now the Primal Element as has been stated has two functions i e that of receiving from God, and that of conveying to the world The first is called ~~the~~ Saintly the second is called the Prophetic and

Sufism. — Palmer is the manifestation of the other.

Both these united in Mohammed. The Sufis therefore believe that Moh was a prophet before the Creation and that he holds the Office still though he has left the world, and this is in conformity with his own words I was a prophet while Adam was yet between earth and clay. And again There is no prophet after me.

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Shaikh Saad uddin Hamawi says that each of the functions of the Primal Element requires an Exponent. That of the Prophetic function was Mohammed and he is the Seal of the prophets. The Exponent of the Saintly function is Mehdi the last of the Imams (Sahibu'z zaman The Lord of (the) Time) who is yet to come. The particulars of the Saintly office cannot become known till the appearance of Mehdi who will be the Saint (wali) (vali?) Then the era of prophecy will be discontinued and that of saintship commenced

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Part IV

Gods. Knowledge will and power comprehend the whole range of natural causes and effects. The traveler who attributes events to the operation of natural laws... find their aspirations checked by worldly thoughts and desires, and relying upon themselves rather than upon God they can never hope to attain to a true and full knowledge of him

But he who recognizes God as the cause of causes and relies fully upon him rather than upon their own on Sufiism. — Palmer

energy and efforts or upon the things of this world passes his life in submission and resignation to his will He is their only hope and stay and the only object of their affections and desires nor are they ever distracted by the whisperings of doubt or shaken by superstitious fears ...... But when the Traveler has reached that higher stage when he is

Day of Resurrection

illumined by the Divine Grace then the day of Resurrection dawns for him the Earthly clouds roll away

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the Heavens are opened and God in all his glory bursts on his dazzled view

His faith proceeds now from a higher source. the fountain-head of grace itself These are the true Unitarians for they know and see the Unity of God with a clear and certain eye. They are superior to every consideration to energy and caution. to resignation and submission alike. for with them God is all in all

As a specimen of the arguments by which faith is to be strengthened into conviction

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I may instance those of the Unitarians (the Ahl-i-Wahdat) a branch of Sufiism, who insist on the Universality and Unity of God.... The term may be generally understood of those Mussulmans who though pursuing philosophical inquiry refuse to subscribe unreservedly to all the metaphysical doctrines of the Sufis. p xi Preface).

They maintain that there neither is nor can be any other existence save that of God, and explain this position by a simile thus: Had there never been night and had men dwelt always in continual day they would never have known what day really was

[illegible]

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but from the constantly re-
curring contrast of night
they can form a clear
conception of day; so had
there been other than God
God would have been known
and man could have formed
a clear conception of him,
but as he cannot do this
it follows that there is no
other than God. (This ar-
gument amounts to saying
that because the universe is
not great enough compared
to its Creator to ~~darken~~ obscure his
image as the night (the earth)
obscures the sun therefore there
is no universe. H.)

The following little parable
is also a commonplace

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with them, and points to the same idea.

The Parable of the Fishes

Once upon a time the fishes of a certain river took counsel together and said. "They tell us that our life and being is from the water, but we have never seen water and know not what it is". Then some among them wiser than the rest said: "We have heard that there dwelleth in the sea a very wise and learned fish who knoweth all things; let us go to him and ask him to explain to us what water is". So they went to the fish and asked him to tell them what water was

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On hearing their request he answered them thus, "You live in God but do not know him, you dwell in the river but the sign of water seen gladly ~~have drunk~~ see ~~no~~ water. You are in the midst of plenty. yet perish of hunger." Then they thanked him and said "Forasmuch as thou hast shown us what water is we now know perfectly what it is" And they departed to their own homes satisfied

Another class of Muetawans maintain that there are it is true two existences, but one is real. which is of God and the other imaginary a reflection of the real incumbent on all who aspire to spiritual knowledge. To know oneself is the "right way," for guidance in which Moh. besought God in his prayer "Guide us into the right way" (Kor 1 5) Self knowledge is the shortest road to the knowledge of God.

Ch II

Of the Origin and Animal Development of Man

The Lesser World is the counterpart of the Greater

In the Greater World there are four sources. viz the nature of God the Constructive Spirit (Animal Element) The nature of God begets the Constructive Spirit conceives and the offspring is the tracts of heaven

Sufism. — Palmer
Part V.
The Study of Man

· The maxim Know thyself of vital importance to the Traveler

The religious teachers say that since God created man from nothing he may be considered an actual being

The metaphysicians on the other hand say that it is impossible for that which is not to be or for that which is. not to be;

they prefer considering man as a particular manifestation of the one universal existence of God

Man constitutes the Lesser World all that is not man is included in the Greater World; and since everything in the Greater World has its counterpart in the Lesser the study of this is a duty

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and the elements

The tracts of heaven again beget, and the elements conceive and their offspring is the triple Kingdom. Animal Vegetable and mineral

In like manner there are four sources in the lesser world viz male and female ~~generation~~ and the body and soul of man

Rest the Constructive Spirit is identical with Primal Intelligence therefore when man has attained to intelligence he has completed the upward progress and the arch is then complete

But Intelligence is in direct com—

Sufiism. — Palmer
munication with God. Therefore
when man has attained to
this point he has attained
to God. "From him is the
beginning and unto him is
the return". The saying of
Mohammed. "He who has
seen me has seen God",
refers to this, and not to
any blasphemous assumption
of divinity, for we must bear
in mind that he is identified
by his followers with Primal
Intelligence (See Sale's Koran Ch 22
# v 5 and in the Arab commentators
on ch 96)

Gives list of the ten senses five
external and five internal
The latter are common sense (حسّ مشترك)

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~~Apprehension~~ Imagination (خيال)
Apprehension (وهم) Memory
and reflection

Ch III

Intellectual and Spiritual development of man

Every animal possesses a vegetative spirit, a living spirit, and an instinctive spirit but man has an additional inheritance viz the Spirit of Humanity breathed into him by God himself. and which is therefore of the same character as the Primal Element. "And when I have fashioned him and breathed my spirit into him" (Kor. 15^{29}) The Sufis do not interpret this of the Life but of ~~the~~ Spirit of Humanity and say that it is pre-eminently ~~not~~ attained

Sufis — Palmer

until a late period of life thirty or even eighty years. Before man can ascend it he must acquire capacity by purifying himself from all evil and immoral qualities

Two conditions are therefore imposed upon the Traveler ~~first~~ to attain Humanity seems to acquire capacity (in the order) ~~He must develop thus the animal~~ True developments of character must be suppressed the animal the brutal and the fiendish (crafty deceitful) The Spirit of Humanity makes the Traveler immortal.

The ~~attainment~~ of the Divine Light is the completion of Mans upward progress. And this given None but the pure in Spirit and life

Sufiism. — Palmer

The germ that contains the Primal element of man is the lowest of the low and the Divine Light is the highest of the high. The reward promised in Kor 95^4 is defined by the word ajr "reward" itself. It contains three radical letters ا ج and ر; ا stands for اعادة return, ج for جنة "paradise" and ر for رواة those who have handed down the faith

The Primal Element and the Spirit of Humanity are considered identical and are both included in the term Concomitant Spirit

This Spirit comprehends and governs the universe. The Simple Natures are its administrators and exponents. Of these the Seven Sires beget and the

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Four Mothers conceive from the incarnation of this Spirit in them and their offspring is the triple Kingdom mineral vegitable and animal.

The Spirit has two functions external and internal, the latter abides in the heart

Chapter IV

The Upward Progress or Ascent of Man

The stages are 1 Muslim "Believer" 2 Abid "Worshipper". When the traveler has expelled the love of the world he becomes a (3) Zahid or "recluse" when he knows God and learns the mysteries of nature he reaches the stage of acquaintance and is called (4) Arif One who knows The next stage he attains the Love

Sufism - Palmer

of God and is called a Weli (ولي) or saint. When gifted with inspiration and miracle working he becomes a Nabi. "Prophet" and when entrusted with the delivery of Gods own message he is called an "apostle" Rasul. When appointed to abrogate a previous dispensation and preach a new one, he is called Ulu'l Azm "One who has a mission" When this mission is a final one he has arrived at the stage called Khatim or "The Seal"

After separation from the body the soul of man returns to that Heaven which corresponds to the stage which he has attained the Believer to the first and the Khatim to the Heaven of Heavens

(a)

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The Metaphysicians say that these stages and degrees do not in reality exist but that the Heavenly Intelligence which corresponds to the degree of intelligence attained by man attracts and absorbs his soul into itself after separation from the body the rank of mans soul in the future being in proportion to his degree of Knowledge and purity of life on Earth -

~~thus~~ Intelligence is a Primal Element and Knowledge is the attribute thereof. After the attainment of the Divine Light the Travellers last step is Perfection with which his Upward Progress concludes

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The Unitarians say it never ends but that the soul ever makes progress upward

The body of man is compared to a lantern. The vegetative spirit is the wick the instinctive spirit the oil and the spirit of humanity the fire that kindles all

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Ch V.

Conclusion

The words. I am a hidden treasure" form the basis of the whole system of Sufistic speculation. Considering the universe merely as a manifestation of God produced by the agency of intelligence directly proceeding from him they rightly surmise that this intelligence is the only means by which he can be known.

As man sprung from the intelligence which originated the universe and should return thither. the Sufis proceed

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To consider his existence as a circle meeting in the Intelligence which reveals the Godhead. This circle they divide into two arcs the former called Descent (nuzul) includes every stage from the lowest to the full development of man's reasoning powers; the latter are called Ascent (uruj) includes every stage from his first use of the reason for its true purpose to his final reabsorption into the divine intelligence

See the journey copied from Hughes Dictionary of Islam

Sufiism Ch 6.
Glossary

Abru. The eyebrow. The Miracles of Moses

Ijtema. Collection. Concentration of all mans desires in a longing after God

Asfar. Journeys. There are four journeys undertaken by the Traveller. 1. The journey to God. 2. The journey to God whilst journeying in God 3. The upward progress and actual meeting with the Deity 4. The journey to God whilst journeying from God for the recovery of sinners

Ananiyat. Egotism

Angusht. Finger. Gods all-comprehending power

Iman. Faith. Finding God

Sufism
Glossary

Fana i tamam	total annihilation and absorption	
Kibr	haughtiness	The grandeur of God.
Kinar	embrace	Discovery of the mystery of the Godhead
Lab i lal.	a ruby lip.	The unheard but understood words of God. Oracula Delphic oracle to Croesus Herod. 1,47,4
Masti.	intoxication	Escaping from the domination of Sense
Wajd.	Hạl	
Wasl.	Meeting	Seeing God face to face
Valạyat	Saintship	

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Glossary

Jarh.	A draught. The mysteries of the various stages of the journey
Jalal.	Majesty that which veils God from human sight
Jamal.	Beauty Manifestation of the Majesty of the Beloved
Jam.	Collection. The Unity of God
Jamiu 'l Jam'	In Arabic Grammar the plural of a plural. The high position of the Perfect Man.
Chah i zanakh.	A dimple in the chin the secret mystery of beholding God.
Chashm.	The eye The beauty of Joseph
Hajj	Pilgrimage The prosecution of the journey by devotion alone

Sufism
Glossary

Rindi:	Profligacy. Thinking no more of human conventionalities
Kuza.	Wasl. abandoning the world
Rui.	Face. Manifestation of God
Zulf	Tresses The Mystery of the Godhead
Zanakh	The Chin. The point at which one beholds God
~~Zaht~~ Zahd.	Abstinence. Giving oneself up to contemplation
Shuhud.	Gaze The unobstructed vision of the Godhead
Saba	Zephyr The breathing of the Spirit
Ishrat.	pleasure Joy in the Love
Fana	Vanishing The total annihilation of self in the contemplation of God

Sufiism.— Palmer
Glossary

Hal. State Ecstasy The beatific state induced by continual contemplation of God. This is considered to be a divine gift and a sure prognostication of speedily arriving at the Truth

Husn Beauty. The concentration of Perfection in one nature

Khal i Siyah a black mole (considered a great beauty in the East) The Future state.

Kharabat Tavern The stage in which the traveler is immersed in the divine mysteries

Dakhil u Kharij Entrance & exit Drunkenness & Intoxication see Masti.

Sufiism — Palmer
Glossary,

Tasawwuf. Sufiism. The purification (tasfiyeh) of the heart from earthly ~~desires~~.
mirror see aina

Tafakkah Meditation Pondering on God's genuine disposition and arrangements in the Universe

Tauhid Unity The Nature of God

Jān The Soul Darling The Manifestation of the Beloved (God)

Jānān. Darling of darlings. A constant mistress. God the concentration of stability

Jahil. Ignorant. Worldly

Juzbah. Attraction The nearer approach of man to his Maker through his grace.

Sufiism
Glossary

Pạk bazi.	Purity. Inclination toward holiness without expecting reward or promotion but rather seeking after God for his own sake
Pạdâr.	Father. God's purpose of revelation
Peshani.	Forehead. The path of inquiry into the mysteries of a future state. See tablea 'l meaten
Tajalla	Appearance. Every mystery ~~that~~ is revealed to the heart.
Tarsa.	Pagan. The revelation of God's majesty. See jemal.
Tarsa bachche.	A young pagan. The germ of the state called hạḷ

Sufiism
Glossary

Äina.	Mirror The human heart
Bada.	New wine. Divine love
Bäzu.	Arm. Gods will
Bätil	False. All that is not God
Bämdad	Morning last stage of the journey
Bütt.	Idol. God as the object of contemplation
Butt parast.	Idol worshipper. a contemplative devotee
Baitu 'l haram.	The Holy of Holies In Sufii poetry it represents the Perfect Man.
Baitu 'l Mukaddas.	The House of Holiness The Temple of Jerusalem in its ordinary usage In Sufism a heart unpolluted by earthly love

Sufiism

Sprenger. Life & Doctrine of Mohammed
Review by Muir in The Moham'n Controversy

"Already before the end of the first century, the ascetic turn and the theosophy inseparable therefrom, a combination styled among the Arabs Sufiism had arisen. This made rapid strides; and in the end of the third century was already itself the subject of learned works. As might have been anticipated, the Moslem world has carried this doctrine to the utmost extreme. Their Sufis outstrip in every point of view both the Indian Yogis and our own monks. The asceticism of the Sufis is more systematic, their pantheistic teaching more consistent.

Sufis
Sprenger.

and their vices more enormous than any other people. Spinoza and Schelling are left far behind by Ibn Araby. But we must not be deceived by appearances It requires small advancement to found a deep metaphysical system. Capt Latter was once telling me of the Burmese literature and philosophy when I expressed my astonishment at the latter. He remarked. The same is found in all rude nations for the supernaturalist has no need of learning; dreams suffice for him

P.151. note.

[illegible] – To the [illegible]

[illegible] in [illegible]

[illegible] existing [illegible]

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2

[illegible] [illegible] [illegible]-
[illegible]. The way of salva-
tion through which the soul
is liberated from the illu-
sion of Existence and [illegible]
[illegible] attached to the phenom-
[illegible] [illegible] of pure being
in the [illegible] of [illegible]
the [illegible] [illegible]

of being.
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[illegible] [illegible] [illegible]
[illegible]. It [illegible] to [illegible] [illegible]
in which [illegible] [illegible]
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7

the probably [illegible] the [illegible]

The lowest ranks may [illegible]

others [illegible]

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subjects [illegible]

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On the [illegible]

men

to commit [illegible] tempt

them [illegible] their [illegible]

[illegible] [illegible] than the gods

[illegible] of the Ramayana cel-

ebrates the [illegible] Rama

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present [illegible] opening [illegible]

5

This is not so strange a
[illegible] as it would at first
sight appear. The goal at
[illegible] rather [illegible] [illegible]
[illegible]. The [illegible] [illegible]
[illegible] duty ~~to society~~ [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] His aim
is his own salvation. [illegible]
is to emancipate himself from
[illegible] [illegible] that he may [illegible]
self in [illegible] God. The [illegible]
is absorption in God [illegible]
[illegible] ~~that his~~ whole life and
thought becomes a [illegible]
to [illegible]. This is reflected in the
[illegible] of the
Gods who become [illegible]
[illegible] [illegible] [illegible]

as ought so as to complain
against men to keep them
out of them

To heaven approached a Sufi Saint
From groping in the darkness late,
And, tapping timidly and faint,
Besought admission at God's gate.

Said God,"Who seeks to enter here?"
"Tis I,dearFriend," the saint replied,
And trembling much with hope and fear,
"If it be thou , without abide."

Sadly to earth the poor saint turned,
To bear the scourging of life's rods;
But aye his heart within him yearned
To mix and lose it's love in God.

He roamed alone through weary years,
By cruel men still scorned and mocked,
Until, from faith's pure fires and tears
Again he rose,and modest knocked.

Asked God, "Who now is at the door?"
"It is thyself, beloved Lord,"
Answered the saint, in doubt no more,
But clasped and rapt in his reward.

From Jalal u'dinn'-Rumi
The Masnavi p. 78
Translation by W. R. Alger.

Ch 6 Ch Sufism Hughes

CHRIST AND BEHA

There is so much similarity [illegible]

~~Sufiism represents a movement in Islam which has much in common with the doctrines of the Ismailis, but which is more frankly pantheistic than most of the ultra-Shiah sects. It is moreover found to some extent among the Sunnis, though mainly a Persian development.~~

Sufiism teaches that God is the only real existence, and that man is an emanation from the Deity which becomes contaminated by self in his progress on the road which all must travel. When purified by annihilation of self he returns to God and is reabsorbed into his essence. The Sufis allegorize all the precepts of the Koran,and obey implicitly the commands of the Murshid, or spiritual guide who directs the neophyte in his journey of life.

"Since all differences in sect and religion are as nothing to the illuminated philosopher who is initiated into this mystery, and as the contemplation of the mystery of his own existence and of his ultimate resumption of his place as part and parcel of the Deity produces ecstacy and mental exaltation, and inasmuch as everything that is beautiful, lovable and pure is a purer and clearer manifestation of the Deity that runs through all,- therefore the Sufis speak of their real worship as paganism, their real devotion as love and drunkenness, and see a divine mystery in every phase of beauty in humanity or inanimate nature." Prof. Palmer, in Encyc. Brit. Vol.11,p.368.

Hughes, gives an account of the Sufi doctrines in his "Dictionary of Islam, from which the statement here given is condensed. He considers Sufiism to be essentially identical with the Vedanta school of Hinduism.

DOCTRINES OF THE SUFIS.

1. God only exists. He in all things, and all things in Him.
2. All visible and invisible beings are an emanation from Him, and are not really distinct from Him.
3. Religions are matters of indifference; they however serve as leading to realities. Some for this purpose are more advantageous than others, among which is al-Islam, of which

Sufiism is the true philosophy

4. There does not really exist any difference between good and evil, for all is reduced to unity, and God is the real Author of the acts of mankind.

5. It is God who fixes the will of man: man therefore is not free in his actions.

6. The soul existed before the body, and is confined within the latter as in a cage.
Death, therefore, should be the object of the wishes of the Sufi, for it is then that he returns to the bosom of the Divinity.

7. It is by this metempsychosis that souls which have not fulfilled their destination here below are purified and become worthy of reunion with God.

8 Without the grace of God, which the Sufis call Fayazanu'llah, or Fazlu'llah, no one can attain to this spiritual union, but this, they assert, can be obtained by fervently asking for it.

9. The principal occupation of the Sufi, whilst in the body, is meditation of the wahdaniyeh, or Unity of God, the remembrance of God's names (Zikr), and the progressive advancement in the Tariqah , or journey of life, so as to attain unification with God.

THE SUFI JOURNEY.

Human life is likened to a journey (safar), and the seeker after God to a traveler(salik).

The great business of the traveler is to strive to attain that perfect knowledge (marifah) of God which is diffused through all things, for the Soul of man is an exile from its Creator, and human existence is its period of banishment. The sole object of Sufiism is to lead the wandering soul onward, stage by stage, until it reaches the desired goal-perfect union with the Divine Being.

The natural state of every human being is humanity (nasut), in which state the disciple must observe the law (shari'ah); but as this is the lowest form of spiritual existence, the performance of the journey is enjoined upon every searcher after true knowledge.

The various stages (manazil), are differently described by Sufi writers, but amongst those of India (and according to Malcolm those of Persia also) the following is the usual journey.

the first stage is humanity, in which the disciple must live according to the law, and observe all the customs, rites, and precepts of his religion. The second is the nature of angels (malakut), for which there is the pathway of purity (tariqah). The third is the possession of power (jubrut), for which there is knowledge (ma'rifah); and fourth is extinction (fana') (i.e. absorption into the Deity), for which there is Truth (haqiqah).

"When a man possessing the necessary requirements of fully developed reasoning powers turns to them for a resolution of his doubts and uncertainties concerning the real nature of the Godhead, he is called a *talib*, "a searcher after God".

If he manifest a further inclination to prosecute his inquiry according to their system, he is called a *murid*, or 'one who inclines.' Placing himself then under the spiritual instruction of some eminent leader of the sect he is fairly started on his journey and becomes a *salik*, or'traveler,' whose whole business in life is devotion, to the end that he may ultimately arrive at the knowledge of God.

1. He is here exhorted to serve God, as the first step towards a knowledge of him. This is the first stage of his journey, and is called'*ubudiyah*, or'service.'

2. When in answer to his prayers the Divine influence or attraction has developed his inclination into the love of God, he is said to reach the stage called '*Ishq*,' or 'love'..

3. This Divine Love, expelling all worldly desires from the heart, leads him to the next stage, which is *zuhd*, or 'seclusion.'

4. Occupying himself henceforth with contemplations and investigations of metaphysical theories concerning the nature, attributes and works of God, he reaches *ma'rifah*, or 'knowledge.'

5. This assiduous contemplation of startling metaphysical theories is exceedingly attractive to an oriental mind, and not infrequently produces a state of mental excitement. Such ecstatic state is considered a sure prognostication of direct illumination of the heart by God, and constitutes the next stage, called *wajd*, or 'ecstasy'.

During this stage the devotee is supposed to receive a revelation of the true nature of the Godhead, and to have reached the stage called *haqiqah*, or 'truth.'

7. He then proceeds to the stage of *wasl*, or 'union with God'.

8. Further than this he cannot go, but pursues his habit of self-denial and contemplation until his death, which is looked upon as *fana*', 'total absorption into the Deity, extinction."

Various forms of devotional exercises are employed to develope this this supposed spiritual life. These are called "zikr", or"recitations". The most common form of *zikr* is a recital of the ninety nine names of God, an exercise enjoined on all Mohammedans, with Paradise as its reward. The forms of these'recitations' are manifold, each order of dervishes having its own mwthod. Many od them are as frienzied and as pagan in character as the incantations of the

Sufeeism

Hypnotism in church

prophets of Baal slain by Elisha at Carmel. For the larger part they consist of the vain repetitions of God's name or attributes so commona feature of idolatrous worship, and so strongly condemned by Christ, while the attention is at the same time strongly concentrated on some part of the body, the apex of the heart, the navel, a knee or elbow,&c. Those who have familiarized themselves with the phenomena of nervous diseases as exhibited in appalling variety in the hospitals of the great cities of the world know how easy it is for a susceptible patient to be thrown into a hypnotic state by such methods, in which condition he comes to be wholly under the will of the operator, and takes on any character suggested by the operator. The peasant thus believes himself to be a king, the hospital ward is transformed into a palace, intensely bitter drugs are transformed into sweetmeats, and eaten with the greatest relish. the body is cut or burned with no sign of pain, but with evident indications of pleasue on the part of the patient, &c. &c. When to the neurotic state of the murid, a state often heightened by the use of hashish or other drugs, is added the hypnotic influence of the zikr and the influence of religious exaltation, united with the yielding of absolute abedience to the will of the murshid, who himself firmly believes in the reality of the experience thus brought about, it is not surprising that the ecstatic states thus induced should be mistaken for communion with Deity. The strange thing is that men could deceive themdelves into believing that by

Sufism

the employment of methods so rooted and grounded in self~~ishness~~, and so certain to foster the most sefish natural instincts of the heart, they were accomplishing "annihilation of self" and fitting themselves for union with God the highest object of unselfish love. To hold onesself aloof from the world, to look upon the sin, the sorrows, and the sufferings of mankind as none of our concern, to betake onesself to a life of indolence and beg the bread which toiling men have earned, to'devote one's life to meditation clad in rags and encrusted with dirt and working up the nervous system into a state of frenzy by physical exercises in order to enjoy the intoxication of the senses which it is possible thus to be induced is not to annihilate self but to minister at the shrine of self-love; it is not to glorify God but to dishonor him. Christ did not thus understand the uses of life. (quote here Matt. 25-46.) It is easy to seek even the highest spiritual blessings with a selfish spirit. It is possible even to attain to certain high spiritual privileges and grow more selfish in the enjoyment of them,- with the net result certainly of loss instead of the gain we have sought. It is certain that the Sufi mystics have formulated some of the loftiest ideals to be found in literature outside the teachings and the life of Christ. and his disciples It is equally certain that humanity has gained nothing whatever from those ideal as translated into life by the men who uttered them. That the example of these teachers has been hurtful to society, degrading rather than uplifting is evident wherever these orders of der-

Sufism

vishes are found in any considerable numbers, whether in Persia, or in Turkey, India, Africa, or elsewhere. They do nothing to better the temporal or spiritual life of the community. They supply no examples of self-abnegation for the sake of others, unless it be those of their own class. So far as their influence goes, it tends to draw away the most spiritually minded among the people, whose instincts would lead them to serve God in serving their fellow men, and through the blandishments of their high-sounding phrases lead them rather into a course of "seeking after God" which becomes an apotheosis of self, self, in ministering to which all the powers of their minds and bodies are occupied, self, in which alone is there any recognition of God.

Many of the Sufis were put to death for blasphemy. Among these were Husein Ibn Mansur, called Hallaj, who in a state of mystic ecstasy cried out "I am the Truth". Being rebuked for this and told to say "He is the Truth", he replied, "Yes, He is all, but you say He is lost. Hosein is lost; the drop has disappeaVed; but the ocean remains as it was." i.e. Hallaj had attained to fana, extinction in the Divine Essence.

The Sufi poets vie with one another in their efforts to show the identity of God and nature. Thus Jami says:-

> "Now we call Thee the wine and now the wine-cup;
> Now we call Thee the bait and now the snare;
> On the tablet of the universe is no letter save Thy name;
> By which name, then, shall we invoke thee?"

and again in Yusuf and Zuleikha:-

> "That heart which seems to love
> The fair ones of this world loves Him alone.
> Beware! say not, 'He is All-Beautiful,
> And we His lovers!' Thou art but the glass,
> And He the face confronting it, which casts
> Its image in the mirror. He alone
> Is manifest, and thou in truth art hid.
> Pure love, like beauty, coming but from Him

Sufiism

Reveals itself in Thee. If steadfastly
Thou canst regard, thou wilt at length perceive
He is the mirror also; He alike
The Treasure and the Casket. 'I' and 'Thou'
Have here no place, and are but phantasies
Vain and unreal. Silence! For this tale
Is endless, and no eloquence hath power
To speak of Him. 'Tis best for us to love
And suffer silently, being as nought."-Tr. by Browne.

Religious systems of the World, p. 329.

and Omar Khayyam:-
"The idol said to the idolator, 'O my servant,
Knowest for what reason thou hast become my adorer?
On me hath shone in His beauty that One
Who looketh forth from thee, O my beholder!'

The object of the Sufi is to escape from self consciousness, for self-consciousness is suffering. Worship, love, devotion consecration to God, to the murshid, to mendicancy, to anything which will help to substitute an other consciousness for the reality of experience with its monotonous round of every day duties and penalties. Alcohol is the most familiar of the agents whicharouse the subliminal consciousness, while at the same time inhibiting the faculties of common life. Professor James, the eminent psychologist, is speaking of the influence of anaesthetics on the mystical states of consciousness says,

"The next step into mystical states carries us into a realm that public opinion and ethical philosophy have long since branded as pathological, though private practice and certain lyric strains of poetry seem still to bear witness to its ideality. I refer to the consciousness produced by intoxicants and anaesthetics, especially by alcohol. The sway of alcohol over mankind is unquestionably due to its power to stimulate the mystical faculries of human nature, usually crushed to earth by the cold facts and dry criticisms of the sober hour. Sobriety diminishes, discriminates, and says no; drunkenness expands, unites, and says yes. It is in fact the great exciter of the *Yes* function in man. It brings its votary from the chill periphery of things to the radiant core. It makes him for the moment one with truth. Not through mere perversity do men run after it. To the poor and unlettered it stands in the place of symphony concerts and of literature; and it is part of the deeper mystery and tragedy of life that whiffs and gleams of something that we immediately recognize as excellent should be vouchsafed to so many of us only in the fleeting earlier phases of what is in its totality is so degrading //

> a poisoning. The drunken consciousness is one bit of the mystic consciousness, and our total opinion of it must find its place in our opinion of that larger whole.
>
> Nitrous oxide and ether, especially nitrous oxide, when sufficiently diluted with air, stimulate the mystic consciousness in an extraordinary degree. Depth beyond depth of truth seems revealed to the inhaler."-The Varieties of Religious Experience, p. 396-7.

And Rumi says:-

> "Thou takest on thyself the shame of bang and wine
> In order that thou mayest escape for a moment from thyself."

not realizing ~~being aware~~ that the hypnosis induced by many forms of the Zikr is as truly an intoxication and a shame as is the intoxication due to alcohol or hashish.

The God of the Sufi is not a Person but an Essence. ~~He is the Primal Will~~ from which all existence is derived, but all existence is but a mode of his life. In the beginning he existed alone, quiescent, and unmanifested. Light can only be known as light through the phenomenon of darkness. Knowledge, says the Sufi means differentiation, things can only be known by their opposites. God therefore can only be manifested through the appearance of something opposite to him. Here is the solution to the mystery of evil, as without it God could not manifest himself. But evil is nothing in itself. Darkness has no real existence, is is simply a negation of light. So evil is unreal. It is the negation of the Absolute Good, a necessary thing in order to reveal the goodness of God, but having only a phenomenal, not an actual existence. The phenomenal world, the contingent universe consists only in the reflection of Being on not-Being; It is an illusionas evil is illusion; it is the reflection of God in the mirror of counterfeit reality.

According to the Sufi philosophy every animal possesses a vegetative spirit, a living spirit, and an instinctive spirit; but man has an additional inheritance, viz, the Spirit of Humanity. The latter was breathed by God into man directly from Himself, and is therefore of the same character as the Primal Element. But man does not receive this spirit until he has acquired capacity for it by his own efforts. When revivified by the Spirit of Humanity he becomes immortal and inherits everlasting life.

When the Sufi accepts the truth of revelation he becomes a Mumin, or "Believer". In his upward progress he attains successively to the stages of 'A'bid, or "Worshipper", Zahid, or "recluse", 'A'rif, "One who knows," Weli, or "Saint," Nebi, or "Prophet," Rusul, or "Apostle." If he is appointed to abrogate a previous dispensation and preach a new one, he is called Ulu 'l'Azm, "One who has a mission." When this mission is final, he has arrived at the stage called Khatm, or "The Seal."

The ideal occupation of the Sufi saint, as of the Hindu yogi, is meditation.

"His treasure of to-day should as much exceed the treasure of yesterday as an ocean exceeds a drop; but this can never be, unless he, leaving all else for contemplation and self-examination, have freedom and leisure to learn how poor he really is, and how much he needs the saving help of God. He then gives forth the true light which is the Spirit of Humanity, becoming himself free from all that is evil.

The language of the Sufis is made up of symbolic words or phrases to such an extent as to make it literally a separate dialect. Mohammed al-Misri, a Sufi of the Ilhamiyah school thus explains the system of symbolism:-

CHRIST AND BEHA

' "The Sufis often exchange the external features of all things for the internal, the corporeal forthe spiritual, and thus give an imaginary signification to outward forms. They be hold objects of a precious nature in their natural character, and for this reason the greater part of their words have a spiritual and figurative meaning. For instance, when, like Hafiz, they mention wine, they mean a knowledge of God, which, figuratively considerd, is the love of God. Wine, viewed figuratively, is also love: love and affection are here the same thing. The wine-shop, with them, means the murshidu'l-kamil, or spiritual director, for his heart is said to be the depository of the love of God; the wine-cup is the Talqin, or the pronunciation of the name of God in a declaration of faith, as "There is no God but Allah!" or it signifies the words which flow from the murshid's mouth respecting divine knowledge, and which, when heard by the Salik, or "one who pursues the true apth," intoxicates his soul and divests his heart of passions, giving him pure spiritual delights. The sweetheart means the excellent preceptor, because, when any one sees his beloved, he admires her perfect proportions with a heart full of love; the Salik beholds the secret knowledge of God which fills the heart of his spiritual preceptor, or Murshid, and through it receives a similar inspiration, and acquires a full perception of all that he possesses, just as the pupil learns from the master. As the lover delights in the presence of his sweetheart, so the Salik rejoices in the company of his beloved Murshid, or preceptor. The sweetheart is the object of a worldly affection, but the preceptor of a spiritual attachment. The curls or ringlets of the beloved are the grateful praises of the preceptor, tending to bind the affections of the disciple; the moles on her face signify that when the pupil, at times, beholds the total absence of all worldly wants on the part of the preceptor, he also abandons all the desires of both worlds-he perhaps goes even so far as to desire nothing else in life than his preceptor; the furrows on the brow of the beloved one, which they compare to the verses of the Koran, mean the light of the heart of the Murshid; they are compared to verses of the Quran, because the attributes of God, in accordance with the injunction of the Prophet: "Be ye endued with divine qualities," are possessed by the Murshid."

// love of the Murshid

"Bayazidu'l-Bistani, a mystic of the ninth century, said he was a sea without a bottom, without beginning and without end. Being asked, 'What is the throne of God?' he answered, 'I am the throne of God.' 'What is the table on which the divine decrees are written?' 'I am that table.' 'What is the pen of God-the word by which God created all things?' 'I am the pen.' 'What is Abraham, Moses, and Jesus?' 'I am Abraham, Moses, and Jesus.' 'What are the angels Gabriel, Michael, Israfil?' ' I am Gabriel, Michael, Israfil, for whatever comes to true being is absorbed into God, and this is God.' Again, in another place, al-Bistami cries, 'Praise to me, I am truth. I am the true God. Praise to me, I must be celebrated by divine praise.'"

See for "Primal Point" [illegible] [illegible]
Supreme [illegible] Tell Bab-Beha p 36 [illegible]

SUFIISM.

By Edward G. Browne.

All systems of thought which attempt to deal with the "whence," the "whither," and the "wherefore," of man fall, broadly speaking, into one of two classes, according to whether they address themselves chiefly to the reason or the emotion. Those systems which appeal mainly to the reason we call philosophies: those which seek primarily to satisfy the emotion, religions. According as the emotional or the rational element predominates in the seeker after truth will he naturally incline to become religious or philosophical when both elements co-exist in equal measure and in a high degree of intensity, they are extremely prone to produce some form of mysticism.

You will observe that I use the term "mysticism" not in that half scornful sense which some are wont to attach to it, but in its highest meaning, as signifying that attitude of mind wherein reason, transcending itself becomes adoration; or religious contemplation, becoming vision, sees athwart all veils and husks of formulae those divine verities the comprehension of which is the aim alike of religion and philosophy.

All mystics may be divided into two classes—the philosophical and the religious. Of the former class, we find examples in the Neo-Platonists of Alexandria and the Vedantists of India of the latter, in the disciples of Eckhart and Tauler, St. Bernard and St. Theresa, Madame Guyon and Molinos. Amongst the Sufis, we shall find both classes represented.

Sufism has its chief home, if not its center and well-spring, in Persia.

The Sufis themselves derive their name from the Arabic root *Safi*, *saf*, which signifies what is pure. But the most probable derivation is from *suf*, (wool), from the coarse woolen garment worn by them

I am inclined to believe that its practical part, its quietism, its renunciation of worldly objects, its passionate longing for closer commune with God, preceded, and indeed, led to its theoretical part, its pantheism, its idealism, its scorn of outward forms, its universal tolerance. In other words, the Sufi was a saint before he was a seer. . . . . . This view is supported by the history of mysticism in general. How readily devotion passes into contemplation, and contemplation into vision and ecstasy, is seen not only here, but amongst the German mystics of the fourteenth century, the saints of the Romish Church, and the Quietists of France. In full accord with this are the three states or phases of religious life recognized by Muhammedan mystics.

First there is the Shari'at, or Law, ...the Tarikat, or Way, the path of search after God, and which leads those few who are faithful to the end unto the highest and most blessed state of all, called Hakikat, the Truth...... The follower of the Law requires an eye for an eye, the follower of the Path restrains himself by a conscious effort from returning a blow, or addressing any remonstrance to an assailant: the one who had attained to the Truth did not appear to be conscious of the blow, the insult, or the presence of his assailant. As he was, so he remained, seemingly absorbed in a blissful contemplation which rendered him insensible of all around him.

Before we go any further, I wish to insist very strongly on on the absolute resignation to God's will, the perfect contentment with whatever his will may ordain, the utter meekness towards all men, in a word, the extreme quietism inculcated by the Sufi doctrine

SUFISM

Religious Systems of the World, p. 323

In adoring ecstasy the poet (Jami), cries:

"Now we call Thee the wine and now the wine-cup:
Now we call Thee the bait and now the snare:
On the tablet of the universe is no letter save Thy name
By which name, then, shall we invoke Thee?"

Page 324. What does it teach? True Sufiism, though as a rule associated with an outward profession of Islam, regards all religions as more or less perfect or imperfect shadowings forth of the central truth which it seeks fully to comprehend and consequently recognizes all of them as good in proportion to the measure of truth which they contain.......It rather adapts all religions to itself than itself to all religions.

To adopt something of the language of the Sufis, the Beloved is one, the lovers are many

Sufism

vine prerogatives, with such results, wherever political power has come into their hands, as to emphasizs the terrible risk to the world, of conceding supreme power to a frail human being.

Beha Ullah was saved from this first as we will see later by the fact that he was ~~at~~ a virtual prisoner during the entire period of his "manifestation",

~~Beha Ullah was saved from the temptation to indulge in war/or massacre of his enemies by the fact that during the entire period of his "manifestation" he was virtually a prisoner under the observation of the Turkish Government. Whether, had he had both his liberty and political power, he would have held human life as cheap as those who have assumed the same role in the past, no one can say. It is significant, however, that Professor Browne of Cambridge, Eng. who has written so much on the subject of Behaism, and who is its recognized apologist, admits~~ Beha's ~~his responsibility for the series of assasinations~~ at Acre ~~by means of which so many of the adherents of his brother and rival, Subh-i-Ezel, were put out of the way.~~

See page 47

serious

The Sufis, the Mohammedan mystics, contribute their full share to the genesis of Behaism. To them the world is phenomenal, and unreal in fact. God is the only true existence. The world of not-being is called into (apparent) existence in order to reveal the divine essence, which is reflected in it, and thus becomes manifest. But as the image which is reflected from the mirror, has no actual, but only a phenomenal existence, so all being in the world is phenomenal, having its true existence only in God. Reflection on the subject shows that the mirror, as well as the image, is ultimately to be referred also to him, and that, in in the last analysis, all is God. There is consequently no difficulty in a Sufi devotee believing himself to be God, nor, if he have any marked superiority over other men, in his convincing his fellows also that his powers are divine. And these ~~they~~ may likewise, consistently with their own creed, make the same claim, the only question being as to the degree in which being i.e. the image. as distinguished from not-being, i.e. the mirror, is manifested. Al-Ghazzali, Bayazid, Al-Hallaj, and many other eminent Sufis, actually claimed to be God, the latter having been put to death as a blasphemer, on this account.

There is still a distinction, however, between man and God, between "I" and "Thou", so long as there is any element of self remaining. All these grades of being are the product of "emanations" from God, which grow successively weaker, as the circlesof diffusion increase. But when the soul begins to long for and to seek reunion with God, the process becomes reversed, and the "arc of descent" becomes c changed into the "arc of ascent", by which the "return of the soul" is accomplished. and ultimately annihilation of self in God. This is brought about by ascetic practices, denial of self, meditation, &c. by means of which ecstatic states are induced, and ultimately escape from the limitations of self is effected. Until that consummation is reached, there is yet differentiation between the soul and God.

T

of God i.e. having ceased to be el Ghazzali, and having become God. So we see ~~that the~~ man who begins by denying the need of evidence to satisfy the reasoning powers which God has given us for our guidance, ~~that~~ through ~~them~~ we might glorify Him will end - if he follows his doctrine to its logical result - in denying everything, even his own existence.

[illegible] that Koran is God, and that the important [illegible] to him without stopping to inquire whether or not this claim rests on any valid evidence. Men often accept as true anything which they continually hear asserted as the truth. this accounts for the fact that children usually grow into believing the faith of their fathers. They may never have given the matter a moment's consideration

Al Ghazzali

But a more quest. essential foundation of faith is required by those who accept the good gift of God in the reasoning powers with which he has endowed all mankind.

It is true that some of the Sufi mystics, ~~such as Al Ghazzali~~ profess to have attained to a stage of enlightenment wherein they are able to recognize truth, all truth, by intuition and that to them the exercise of the reason or the testimony of the senses ~~was~~ is wholly unnecessary. Al Ghazzali refused to believe any evidence of the physical senses. His vision often deceived him, his hearing was often at fault. smelling, tasting, and touch were lacking in certainty of truth. Therefore he rejected them all. he sought certainty in reason, but soon saw that reason also was imperfect, and at length he refused to believe in any kind of evidence whatever. claiming that he had attained into a state in which he received all his knowledge direct from God. having himself been absorbed into the essence

FUNDAMENTAL GROUNDS OF ANTAGONISM BETWEEN CHRISTIANITY AND BAHAISM.

There are so many particulars in which Bahaism appears to be in agreement with Christianity, so many points in which their differences might be thought to be capable of adjustment by an adequate system of interpretation that many who hear the Bahai gospel for the first time are led to think that it it is what it claims to be, the fulfilment of the Gospel of Christ, as Christ was the fulfilment of the Law. of Moses But when we examine these supposed resemblances we find them to constitute, on the contrary, ~~the~~ crucial points of antagonism between the two religions, the points in which their differences are most fundamental and irreconcilable.

These features of apparent agreement but of essential antagonism are many in number, but they may be grouped under general heads. viz. (1) In their respective claims to the status of universal religions. Both make this claim, and both on the ground that all truth is one, and that truth is truth and should be recognized as tru wherever found. ✓ (2) In their respective doctrines of revelation. (3) Doctrine of the Trinity [illegible] (4) In their interpretation of the Christian doctrine of the Incarnation. (5) In their conception of sin. (5) In their attitude toward the Christian doctrine of the Atonement. (6) In the value they attach to the teachings of Christ concerning faith as a higher gift than knowledge (7) In their attitude toward Christ as the Name that is above every name in heaven and earth. (8) In their doctrine of the future life. It is along these lines that the respectiv merits of Christianity and Bahaism must be considered, all other que tions are subsidiary to these

FUNDAMENTAL GROUNDS OF DIFFERENCE BETWEEN CHRISTIANITY AND BAHAISM.

(2) IN THEIR RESPECTIVE DOCTRINES OF REVELATION.—Bahaism and Christianity both teach that God is one, and both profess to be revealed by him but in regard to the nature of the one God their differences are irreconcilable, and these differences necessarily affect the character of the revelations believed to be made by him. The Christian knows God as a personal being like ourselves, ~~having~~ who has the personal ~~the~~ attributes of will, reason, and desire as men have, and who has breathed into man the breath of his own life. He has therefore endowed men by nature with power to know him, and to love and obey him, and he seeks that men shall know him, that they shall see in him the ideal, the perfection of all that is highest and noblest in their own nature, and thus seek to become like him. In the fulness of time God sent forth his Son the effulgence of his glory and the very impress of his substance into the world, to be made in the likeness of men, that he might ~~make him known as just such~~ reveal him to them as their Father, making him known as one just such in nature as himself and that by taking upon himself their sin he might deliver them from its power, bringing many sons unto glory, and giving them power, as they were sons of God by nature to become sons of God [illegible]. by choice, sons in the Spirit of adoption, sons by the impartation to them of his own transfiguring life ~~as they were before sons by nature~~. Christianity teaches that the Son of God in taking upon himself our humanity has made it possible for all who receive him into their hearts by faith to enter into the closest vital relations with him, to have fellowship with him, and by faith to know him and be conformed to his likeness. It teaches that in this union with Christ the believer enters into union likewise with the Father with whom Christ is inseparably united, that in knowing Christ the believer knows the Father, and that in being ~~transformed~~ changed into the likeness of Christ he is found in the likeness of the Father also. The Son is indeed the image of the Father as he is everything else that would worthily express his filial relation to the Father, but he is not the reflected ~~but~~ the transmitted image for in his face we see ~~the Father~~ not alone the Father's image

the Almighty Father ~~him~~self

(1) Christianity claims to be the universal religion on the ground that that it alone meets the human needs that are recognized in all religions, but which are satisfied nowhere else but in Christ. Bahaism claims to be the universal religion on the ground that it contains a principle of unity which serves as a basis of agreement between all religions. Both teach that there are elements of truth in all religions, and that all truth is of God, wherever found. But Bahaism, being a religion founded on a philosophy, is content to discover and classify such truths, leaving them thereafter at peace with the errors which throttle them and make them unproductive. while Christianity, being a religion founded on a life, insists that truth shall everywhere and at any cost free itself from error, that it shall come out and be separate, and touch not the unclean thing. Christianity rejoices in the truth wherever it be found, that it does so is proved by the earnestness with which it seeks to free the truth from the error that would stifle it, and to aid it in its proper office of waging unceasing warfare on every form of ~~error~~ falsehood. Very naturally both worldly men and men whose views of life are cast in a philosophic mold and as such more anxious to find in the world the philosopher's goal of unity than anxious to are disposed to look on Christianity as "narrow," while Bahaism with its readiness to affiliate with men of any faith is considered"liberal,"

FUNDAMENTAL GROUNDS OF ANTAGONISM BETWEEN CHRISTIANITY AND BAHAISM.

Bahaism like Chri, teaches that God is one. ~~But while the God of~~ Christian God seeks that all men shall know him, and he has revealed himself as a Personal Being [illegible] having the attributes of personality: will, reason and desires like man and has breathed into him the breath of his own life. He has therefore endowed man by nature to know ~~all men shall know him and has given all men power to know him [illegible]~~ and apprehend him and he seeks that men shall see in him the ideal, the perfection of all that is highest in their own nature and that they shall seek to become like him and to become sons of God by choice as he has made them his sons by nature. Christianity teaches that in making himself known to his children God has sent his son into the world to be made in the likeness of ~~men~~ and that he has taken upon himself our humanity thus making it possible for believers to enter into the closest possible of living relations with him to have fellowship with him and by faith to know him and be conformed to his likeness

(2) Bahaism, like Christianity professes to be a revealed religion, and it accepts as messengers of revelation, together with its own holy men, those also of the Hebrew and Christian faiths, and pre-eminently, Jesus Christ, the Son of God. But it denies to Christ what He claims for Himself, his unique character as the only source of revelation of the nature and attributes of the invisible God. It furthermore vehemently denies what Christianity absolutely affirms, that God, in his essence, is revealed at all.

Bahaism on the contrary does not allow to God any attributes of personality. It allows him indeed no attributes whatever so far as man's knowledge of him is concerned. It teaches that God is ~~an unkn~~ an impersonal Essence so wholly unlike mankind in all his attributes that man cannot even attempt to conceive what he is like. The Manifestation is the nearest approach to him that man can attain to, but the Manifestation is only an image a symbol as a word is a symbol of a thought. The whole purport of the teaching of Bahaism concerning God is that he the unknowable essence of life and that so far as man's seeking is concerned he is that alone. ~~that~~ Man has no ~~[illegible]~~ knowledge of him and no relations with him whatever and that all his seeking after God, begins and ends with the Manifestation

"Man," says Abdul Baha, "has no faculties by which he can know God ~~and even for him to seek such knowledge is forbidden. The only~~ knowledge of God to which it is given to man to attain is the knowledge of the Manifestation, who in himself reflects so much of the glory of the impersonal Essence as man has faculties to apprehend. The Manifestation is constantly likened to a mirror which perfectly reflects the rays of the sun, which represents in a figure the Essence, and thus brings its glory to the knowledge of mankind. But that God, the Invisible Essence, himself descends from his exalted height to be revealed in the Manifestation, is a doctrine which Bahaism studiously repudiates. On this point Abdul Baha says: "It (the 'Real Unity,' i.e. the Essence) can be compared to the sun from which emanates the light which pours forth on all the creatures; but the sun remains in the exaltation of its sanctity: it does not descend, and it does not resolve itself into luminous forms......the pre-existent does not become the phenomenal; independent wealth does not become enchained poverty; pure perfection does not become absolute imperfection."

(Some Answered Questions, p. 332.

Now if by this the Bahai meant the essential inner being alone of God the Christian could take no issue with him on that point, for ~~the Christian~~ no one can pretend to have any such revelation Even the doctrine of the Trinity says no more than that God has a threefold nature in one substance ~~No further~~ and that he subsists as Father Son and Spirit. But for that matter we know nothing about the essence of any created thing: phenomena. the way things act, is all we know of any thing in this world. Tennyson ... gives beautiful expression to this truth in his famous lines

"Little flower in the wall"

So to say that God's essence is ~~unsearchable~~ unknowable is only to say of him what we can say equally of the pebble by the roadside. But to say that God's character and attributes are so high above all that man can know that ~~we can only say what they~~ ~~are~~ of any thing that man can say or think of them we can only say that he is not that this is to remove God so far from his world as to make it impossible that man can love him or wish to be like him.

Christianity,on the contrary, teaches unequivocally that man has faculties by which he can receive a revelation of the nature of the invisible God, the Father, and that Christ Jesus, his Son does reveal him and make him known to all who receive him by faith. He is the image of the invisible God, and he reflects him in his face, as the ~~BBB~~ mirror reflects the sun. But the Son of God does much more than this in revealing the Father to the world. He reveals the Father by sharing in the life of the Father and imparting the Father's life with his own to every believer on his name. That this is so is made clear by ~~BBBBBBBBBB~~ Christ's own explicit declarations and by those of his disciples in many passages of Scripture. When Judas (not Iscariot) inquired of the Saviour, "Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?" Jesus' reply was in these words: "If a man love me he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. And when Philip asked that the Father, of whom Jesus had told them so much that was new to them, should be manifested to them, he replied, "Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father." So Paul tell the Ephesians that through Christ both the Jews and the Gentiles have access by one Spirit to the Father (Eph 2:18), and John declares that believers have fellowship both with the Son and with the Father (1 Jn. 1:3). Yet more authoritatively does Christ declare in his high priestly prayer before his crucifixion that believers are accepted into union both with the Son and the Father (Jn. 17:21). Many more texts could be quoted to show that the believer who is brought into living union with C Christ is thereby brought into a like union with the Father also.

FUNDAMENTAL GROUNDS OF ANTAGONISM BETWEEN CHRISTIANITY AND BAHAISM.

~~The Bahai would cheerfully accept all this evidence, but to him the Father is another being than the Most High God. To the Bahai the Father of our Lord Jesus Christ, the Father of mankind is Baha Ullah, the human manifestation of an impersonal Essence of Deity, the unknown God, before whom he has dethroned and dishonored both the Son and the Father, taking their names unto himself~~

To the Bahai the invisible God is an unknown God, an impersonal Essence, of whom both the Son and the Father are finite, transitory manifestations, and to have fellowship with the Father is only to believe on Baha Ullah. For the Christian it is a sufficient answer to such a belief, that the Bible knows no impersonal God back of, and superior to Jehovah, the Father Almighty, and knows no manifestation of Jehovah in the flesh but one, the divine Son of God. In the Greek and Roman heathenisms of the first three Christian centuries were found such teachings about God, but these were swept away by the rising tide of Christian faith. With the idolators of ancient Egypt were found such teachings about God, but Christianity had left no vestiges of that old pantheism for Islam to destroy with its victorious arms, with the ancient Brahmans it was found, and with modern Hinduism is it found, hand in hand with the foulest idol worship, profaning the name of God all over India today, but nowhere in the Bible nor in the Koran is there found any such teaching about God. The [illegible] the Islamic [illegible] of the teaching

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(3) As Bahaism does not admit the God is a person at all, much less a Trinity of persons, it necessarily denies the Christian doctrine of the Trinity. BBBBBBBBB But there is such a doctrine taught in the New Testament, and such a doctrine is held as a precious heritage by the Church of Christ. It is therefore interpreted by BB Abdul Baha in such wise as to make it harmonize with the Bahai conception of God. The Essence is the sun, Christ and the Holy Spirit are two mirrors reflecting the sun, and the three are one. This has been a favorite philosophical explanation of the doctrine of the Trinity from the time of Sabellius, who propounded a somewhat similar explanation in the early days of Christianity. Sabellius' God was, however, a personal God, who [illegible] manifested himself in three modes. Christianity accepts the doctrine of the Trinity as an article of faith, not of philosophy It is essentially a mystery, as any doctrine of the being of God must be a mystery. But while it cannot be fully comprehended by the reason, it is not opposed to the reason, on the contrary as far as the reason can deal with it it is seen to be wholly consistent and reasonable. But the Christian doctrine of the Trinity and the doctrine as interpreted by Bahaism are as far apart as the east and the west

FUNDAMENTAL GROUNDS OF DIFFERENCE BETWEEN CHRISTIANITY AND BAHAISM.

(4) Both in Christianity and in Bahaism is it taught that Christ is the Son of God, and that he is the image of the invisible God, m manifested to reveal him to mankind. The Bahai vies with the Christian in giving honor to the name of Christ, and a stranger from a Christian lan introduce to Bahai circles would say that surely these people have been with Jesus, by whatever name they may call themselves. Such has been the effect on many bearing the name of Christian, on their first introduction to Bahaism. But a closer acquaintance dispels the glamour, unless the inquirer is prepared to take a further step. For he discovers that the Christ whodied on Calvary for sinners and who is alive for evermore, and who will come again to make all things new, that the Christ whom he knows as his Saviour and Friend is not the Christ of whom his Bahai friends have been discoursing so sweetly. He finds that there is another who lays claim to all the honors ascribed in the New Testament to Christ alone, another who claims sovereignty over the hearts of men, [illegible] that He whom the heavens cannot contain, and for whose ~~coming~~ return the world has waited for two thousand years is sitting quietly at Acre, receiving from his followers the homage that is due t to God alone.

Furthermore, as he progresses in Bahai lore he discovers that the glory thus usurped, the glory of the Only begotten of the Father that the unique office of Christ in revelation has been infinitely lowered in its dignity and worth, that from being the Saviour of the world from sin [illegible] He is reduced to the station of an educator of the world out of its ignorance, and still further is he cheapened by making him only one of many such educator who have arisen in all periods of the world's history, and all of whom are, together with Christ himself, subordinate to, and preparing the way for one greater than them all, and who fulfils the mission of them all.

the event by which Christ communicated his divine life to

The doctrine of the Incarnation, being thus perverted in Bahai thought to a scheme of education of the world, it is very natural that not a single educator but a long chain of educators should be found necessary. For in the early stages of the world men's minds are presumed to be unfitted to receive the highest education in spiritual things, and so an educator for each age of the world becomes necessary. Surely if Christ came to educate the world out of its ignorance, and not to save it from its sin, it were needful that many Christs should come in the history of the world. But if he came to offer himself as a sacrifice for the sin of the world, if in his triumph over death and hell he came to deliver the world from death, then it is plain that in [illegible] such a capacity he could come but once. Furthermore if Christ's [illegible] coming in the flesh was but the culminating event of his pre-existence in the world in the Spirit from the beginning, as the Scriptures teach, and if his coming in the flesh was the signal of new dispensation of his manifestation in the Spirit in fuller and more abundant life, then all these devices to secure for the world a succesion of divine "educators" are needless ~~and~~ inadequate. It is plain that, despite their superficial resemblances, the Bahai doctrine of "re-incarnation" is no improvement on the Christian doctrine of the Incarnation of the Son of God. The two doctrines are ~~as~~ wholly different ~~as light differs from darkness~~.

The figure of an ideally perfect mirror reflecting the sun rays is a favorite one with the Bahais to illustrate the relation of the Manifs to the Essence

REFLECTED LIGHT

It is well known to the common observer that reflected light has different properties from BBBBBBBBBBBt BBBBBBBBm dBBBB BBBBB light coming direct from the sun. Such light is said to be "polarized"; the ~~BBBBBBBB~~ angle at which this change is effected varying with different reflecting substances, each substance having BBBBBBBBBBBBBBBB one definite angle of reflection in which BBBB the rays are completely polarized, ~~wNBNBNBNlNBNBNotherNreflectedNraysN~~ while the rays reflectBBZBtBotherBangBBB at other angles share in this to the degree at which they approach that BBBBBB specific angle. Now it is a peculiarity of the polarized ray, that while it may be again reflected in a mirror placed prallel to the BBBBBt plane of polarization, if its light falls on a mirror PPPPPa perpendicular to that plane it is wholly quenched, the light that was in the ray becomes darkness. And the mose perfect as a reflector, the original mirror, the BBBpletBBlyZBBBZBBBBBBBBBBByB1tZBBBBBBtBXBBBXBBn, the more completely is the light extinguished in the second mirror. This shows that an ideally perfect mirror is unable perfectly to reflect the sun's rays, ~~much less to reproduce the sun itself~~ and that such light may become darkness through its mediation. BBBBBBBBBBBBB BBBBBBBBBBBBB Abdul Baha repudiates the thought that the Divine Essence could be brought down from its immaculate height, and incorporated in the Manifestation; all that he has to offer is the "bounties," the gifts which the Essence distributes through him, and which the Bahai teachers are fond of likening to the light reflected by ~~a perfect~~ the mirror. NBB Abdul Baha appeals constantly to the witness of modern science to sustain his conclusions. on various subjects

But any scientist will tell us that if we were to try to live in t light reflected by the most perfect mirror that could be made, the bounties we received would be far below those of our neighbors who depended on ordinary sunlight

Yet even thus, the illustration of the Sun and the mirror very correctly conveys the idea of the Essence and the Manifestation, as taught by the founders of Bahaism. The Essence is remote, inaccessible, unknowable, inconceivable. All that can be known about him is in the essence, for man has no faculties by which he can know the Essence direct. The Manifestation is the mirror in which the rays of the Essence are seen, and these must be changed, graded down to the level of man's faculties before they can be utilized by man. That, in showing himself that he is God Baha U'llah has totally quenched the light of heaven in the mirror of his own personality, is the conviction of those who believe that Scripture saying [illegible] of Christ, that "He is before all things, and by him all things consist."x

x Phil. 1:17